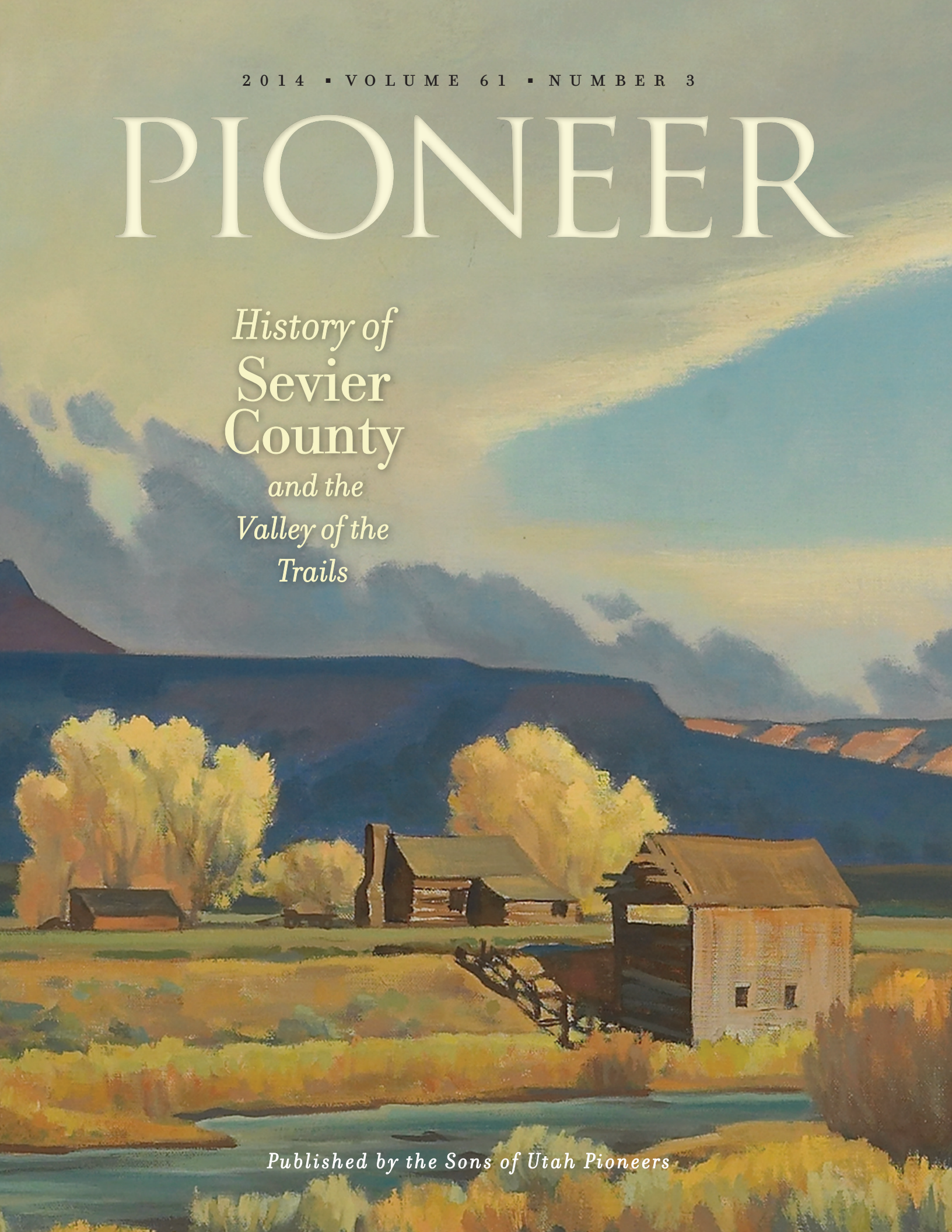
2014 ▪ VOLUME 61 ▪ NUMBER 3

PIONEER

History of Sevier County *and the Valley of the Trails*



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FEATURES

2 The Valley of the Trails, *by Grace Diane Jessen*

12 Information-gatherers in Utah Before the Mormons, *by E. Leo Lyman*

20 Sevier County chart

22 Elsinore: "Little Denmark," *by Neal and Judy Busk*

28 Glenwood, Utah: The United Order, *by Kaye Bybee*

32 The Salina Tithing Yard, *by Cheryl Sutherland Betenson*

40 SUP 2014 National Convention

Rainbow Hills on the east side of the Sevier Valley. Photo by Clive Romney.

DEPARTMENTS

1 **President's Message** *by Robert C. Folkman*

16 **Deseret Views:** Mary Kjirstine Parsons

18 **Diary Entry,** *Jens Christian Johansen*

36 **Pioneer Vignettes:** Niels M. Peterson *by Myrna Christensen and Nan Peacock*

38 **Monuments and Markers:** Sevier County

Back cover: Poetry: Sonnet on Sevier County, *by Grace Diane Jessen*

COVER *and page 10,* Homestead on the Sevier *by Edith Hamlin (1902–1992), reknowned American painter and muralist of the American west. Courtesy Mark Sublette, Medicine Man Gallery, Tucson, AZ and Santa Fe, NM.*

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MISSION STATEMENT: The mission of the National Society of the Sons of Utah Pioneers is to preserve the memory and heritage of the early pioneers of the Utah Territory. We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination. The society also honors present-day pioneers worldwide in many walks of life who exemplify these same qualities of character. It is further intended to teach these qualities to the youth, who will be tomorrow's pioneers.

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BY ROBERT C. FOLKMAN

When visiting one of Utah's many historical sites from the exploration and pioneer eras, or gazing over one of Utah's numerous grand scenic vistas, it is not unusual for life-long Utah residents to exclaim, "I've lived here all my life and yet I didn't know this place existed!" In many cases, entire families tend to remain clustered in one or another "Mormon" region or city, and rarely venture into areas where there are no family connections (I've learned this phenomenon has its parallels in other parts of the country, as well).

Of course since the building of the Interstate Highways and our many modern roads, some of these invisible regional walls have come down. Yet surprisingly, some continue to exist.

My own family is a good example. Thirteen of my sixteen great grand-parents were true Utah pioneers during the 1850s. My namesake ancestors settled in Plain City, Weber County, in 1857. My grandfather, born there in 1869, moved his family to Idaho in 1901. On my mother's side, the Bear Lake country in southeastern Idaho was home for more than three generations from the late 1850s until the lure of jobs in Utah drew the World War II generation to the big cities (Ogden and Salt Lake City). Yet, even after those migrations I have no near or distant relatives who ever lived south of Utah County, even to this day. And only a handful ever lived in Salt Lake City or County.

The result is that I recognized many place names in central and southern Utah, and knew some historic pioneer names from reading magazine articles and books, but I had no connection to them. My family almost never left the highway when we traveled to Southern California, let alone stopped to explore the rivers, canyons, communities and parks and monuments east or west of Highway 91 or Interstate 15 south of Provo.

In January of this year I found myself riding in a van driven by Area Vice President Carl Holmes, along with several other leaders of Richfield's Sevier River Valley Chapter of the Sons of Utah Pioneers. We were traveling between Escalante, home of the Hole in the Rock Chapter, and Richfield, after a joint S.U.P. meeting. As we passed the many canyons, creeks and meadows along Utah Highways 12 and 62, the men in the van kept pointing out "This is where Jedediah Smith traveled" and "This is where Fremont made the turn to go over the mountain," and so on. "We are following the Spanish Trail through this area," they would report. John Gunnison, Kit Carson, John Wesley Powell, and Jacob Hamblin were mentioned, and of course the original explorers of Utah in 1776, Fathers Dominguez and Escalante. "This is the valley of the trails," declared Sevier County Commissioner Gordon Topham.

I said out loud, "I had no idea all of that happened here. It sounds like a good subject for a *Pioneer* magazine." Richfield Mayor David Ogden said, "We can do that!" And they did.

Many of you readers will know about events discussed in this "Valley of the Trails" issue. But I suspect many more will be like me: I had heard of the names and places, but I didn't really know where it all happened. Many thanks to the S.U.P. members and their friends who wrote the articles and contributed to this issue. It is well done and full of ideas for further exploration and reading. We hope you enjoy it!

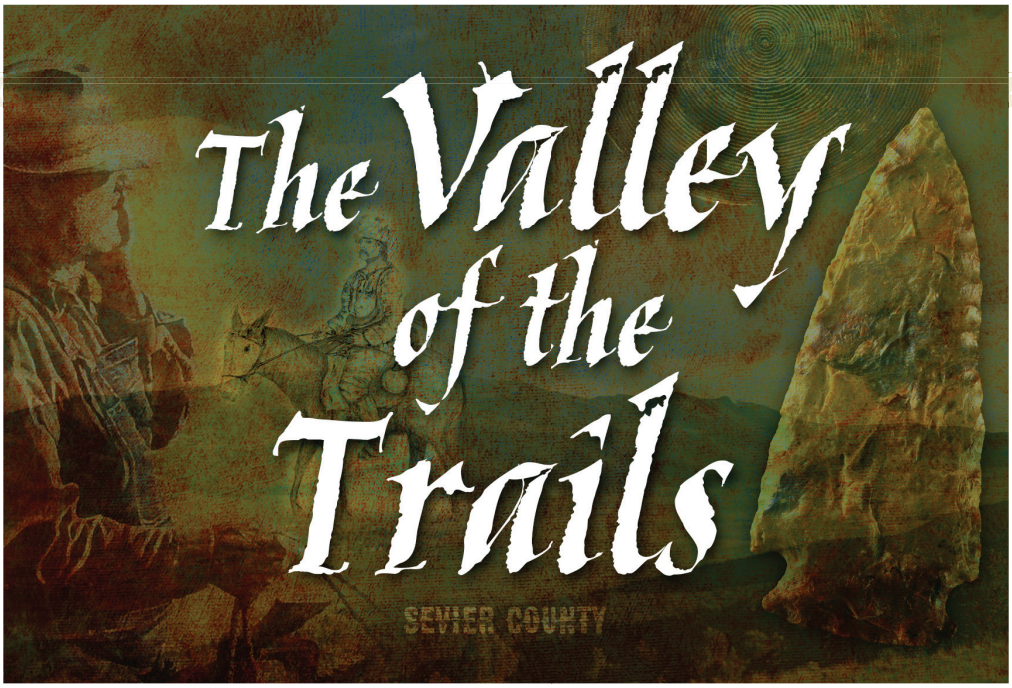
Special Thanks

Pioneer magazine would like to extend a special thanks to **Judy Busk** for providing content and images for this issue.

Judy Shell Busk has been a popular weekly columnist for the St. George *Daily Spectrum* and director of the Sevier County Oral History Project. A high school English and journalism teacher for twenty-five years, she also received a National Endowment for the Humanites/ Reader's Digest Teacher Scholar award and grant for a year's research on the lives of pioneer women. Busk is the author of *The Sum of Our Past: Revisiting Pioneer Women*.

Thank you, Judy!

Artwork by Dall Dimick



"The valley is both broad and long, picot-edged with towering mountain peaks, and splashed with a riot of colors—vermillion soil, distant purple haze, somber pine green, and varied brown and yellow land shades. Its wide expanse is a checkerboard of fertile fields with a network of strategically built canals. Bisected by Utah's longest and most crooked river—this is the valley of the Sevier."

— Afton Greenwood Peterson, *Thru the Years: A Centennial History of Sevier County*

By Grace Diane Jessen,
Author, poet, Glenwood resident

Sevier Valley, named for the river that flows through it, is closed in by mountains—the Fish Lake range on the east, the Pahvant on the west and the Tushar on the south. These ranges gather moisture and protect the valley from violent storms and extreme temperatures. The mile-high elevation insures a moderate climate. Watered by streams originating in the mountains, the soil produces abundant crops.

The river was the original trail blazer through the valley. Discovered by various explorers at different locations in its winding course, it was called by various names. In 1776, Escalante called it the Santa Isabel. In 1813, Arze and Garcia, traders with the Ute Indians, called it Rio Severe. Jedediah Smith, trapper, trader and trail blazer, called it Ashley's River. Other travelers used other names. Theories abound as to who actually named the river Sevier and why, but no theory has been proven.

The Sevier River begins as two forks in Garfield County. The East Fork is diverted into Otter Creek Reservoir before it joins the South Fork. From the Piute Reservoir, it flows north through the valleys of Piute and Sevier. Near Gunnison in Sanpete County, the San Pitch River joins it and it turns west into Millard County. There it makes a bend and is lost in the swamp of Sevier Lake.

The Sevier River is not large in volume or length, but it is one of the most used and reused rivers in the world and one of the most important rivers in the Great Basin. The several reservoirs built on the river store water for irrigation, its principal use.

Indians used well-marked trails through the Sevier Valley before white men arrived, some following the river. Others crossed the valley from mountain range to mountain range. Fur trappers

followed the beaver along the river. In 1826, Jedediah Smith came into the valley from the north with a party of 15 men. They followed up the river past the future sites of Salina and Richfield to the mouth of Clear Creek. Avoiding Sevier Canyon, they passed through Clear Creek Canyon and on to California.

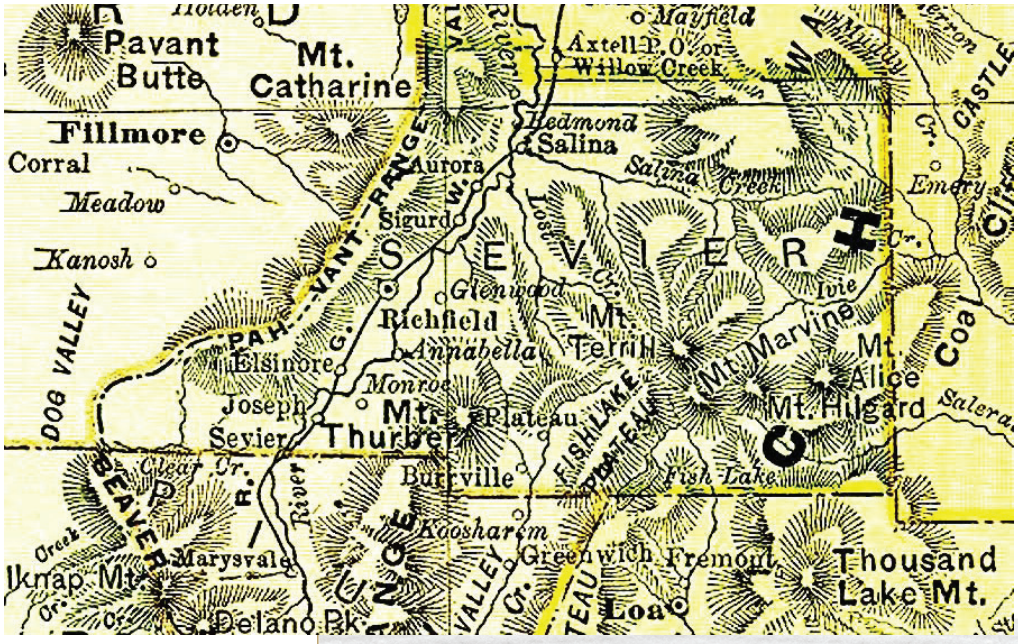
The Spanish Trail was the shortest route between Santa Fe and El Pueblo de Los Angeles and was utilized by fur trappers, merchants including horse traders and Indian slave traders, as well as emigrants and explorers. It was most used during the 1830s and 1840s as pack mule caravans traveled westward with wool blankets made in New Mexico, which were traded for mules and horses from California, as well as silk and other goods from China.

At the eastern mouth of Salina Canyon, the trail divided. One branch went up the steep mountain grade southward from Red Creek to Wahsatch

"The Sevier was a handsome stream at this season from three to four feet deep and about twelve yards wide. The long valley through which the river wound was spacious, but arid and destitute of timber. So dry and unstable was the soil that the horses kicked up dust in choking clouds, but where side streams had flooded the bottoms, grass grew belly high to the horses."

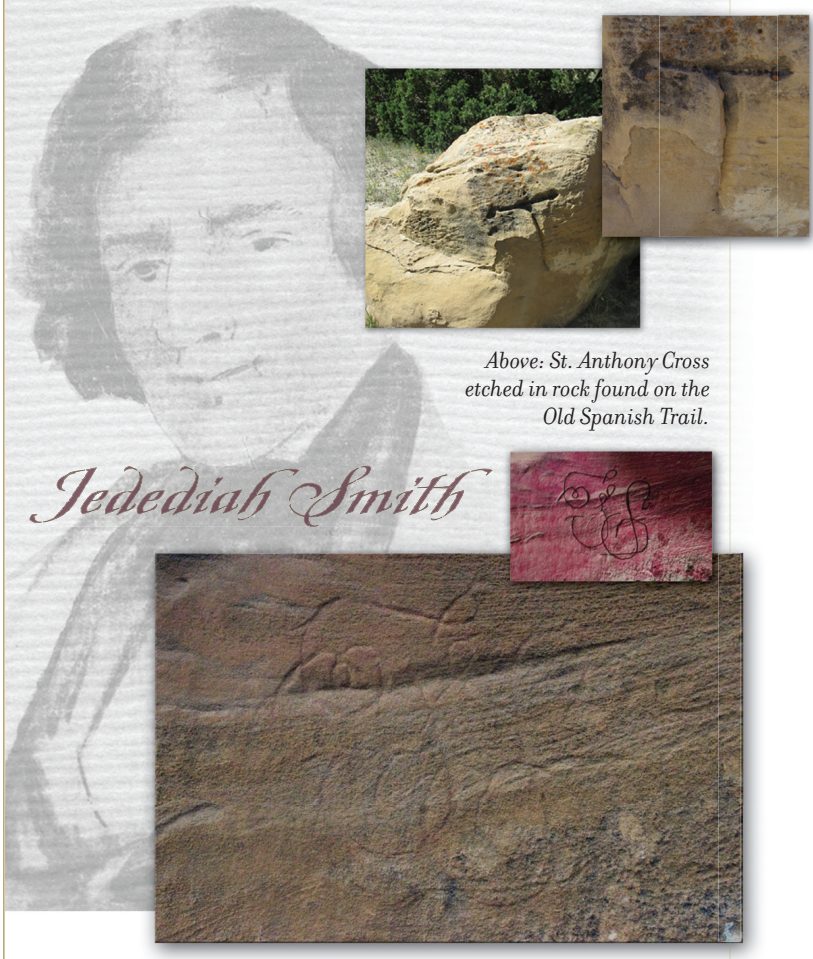
—**Morgan Smith,** *Jedediah Smith, The South West Expedition*

Lake (Fish Lake), down Otter Creek to the junction of the east and south forks of the Sevier River below Kingston, and thence west over the mountain. Most of the traffic by this "Fish Lake Cut-off" was eastbound, with drovers herding vast numbers of horses and mules from California toward Santa Fe. The other route, which is recognized by Congress as a National Historic Trail, entered Sevier Valley near Salina and followed the river through the valley, but left the river to avoid Sevier Canyon, and crossed over Poverty Flat to join the other branch of the trail near Marysvale.



Many New Mexico colonists seeking new homes in California passed over the Trail. One such party was the Workman-Rowland group in 1841. Wagons began to be used on the trail by 1848. In the 1850s, the trail was busy with U. S. government topographical engineers sent to survey and map one of the possible routes for the first transcontinental railroad.

In 1848, Orville C. Pratt, later an Associate Justice of the Oregon Supreme Court appointed by President Polk, traveled over the Spanish Trail and through Sevier Valley. He was impressed by what he saw and wrote: "The valley of the Sevier, where we struck it, is the finest I have seen since leaving the United States. Many thousand acres of the best bottom land lie in a body, and the surrounding hills will supply an ample quantity of stone coal. . . . Deer, elk, mountain sheep, and all sorts of game incident to the mountains are here found in abundance. . . . Grass was fair and the water of the finest kind I ever saw. This valley of the Sevier is truly the loveliest spot, all things considered, my eyes ever looked upon! . . . Some day or other, and that not



Above: St. Anthony Cross etched in rock found on the Old Spanish Trail.

This "JS" inscription might have been left by Juan Sanchez from the San Gabriel mission or perhaps by Jedediah Smith (inset shows detailed enhancement).

Orson Hyde

distant, it will swarm with hundreds of our enterprising countrymen and be regarded, as in truth it is, the garden of the Great Basin."

Others also regarded the valley as a good place for livestock. Peter Gottfredson wrote: "During the winter of 1860 I herded sheep for Oscar Winters in the Sevier Valley. There were no settlers in the valley at that time. . . . The Mount Pleasant dry stock was taken to the Sevier Valley in care of George Wilson and [others]. . . . . The stock from Camp Floyd had been cared [for] there the winter before."

Leaders of the LDS Church who had settled the Salt Lake Valley in 1847, sent out scouts to explore Southern Utah. In the winter of 1849–50, Parley P. Pratt headed an expedition to Sanpete, Sevier, and Panguitch valleys, and the land lying south and west. This party, the Southern Utah Exploring Company, consisted of fifty men, twelve wagons drawn by twenty-four yoke of cattle, and thirty-eight horses and mules. In 1851, another expedition set out with Barney Ward as guide and George W. Bean as interpreter. They followed much of the trail of Pratt's company. In 1863, Church leaders sent some small parties of men to the Sevier Valley to find locations for settlements. These groups liked the places they saw and felt them desirable. They were settled the next year as Richfield, Glenwood, and Salina.

In January of 1864, ten men led by Albert Lewis came from Sanpete to the Richfield area. They were not called by church authorities but came voluntarily. They made a dwelling for all ten men that they called "the hole in the ground." They covered the hole with brush, willows, and other materials and made a crude chimney of rocks. In the spring, they returned to their homes to get their families.

After the settlement of Sevier Valley began in 1864, the pioneers had to guard the trails to Salina Canyon, Fish Lake and Marysvale, as they were the established routes used by Indians to sell their stolen goods. The pioneers eventually built roads over these old established trails.

In 1864, President Orson Hyde called thirty families from Mt. Pleasant to go to Richfield and join those already there. Most accepted the call. Those who had means and were not willing to leave their comfortable homes and property paid others to go in their stead.

The first families arrived in Sevier Valley in 1864. The communities of Richfield, Salina, Monroe, and Glenwood were settled within a few weeks of each other.

The first homes in the valley were dugouts or cellars, but the Saints began making adobe bricks molded from clay and dried in the sun so they could build adobe houses. Albert Lewis built the first house above ground in Richfield. It was made of cottonwood logs, cedar posts, and was plastered with mud and blue clay from the river bottoms.

The settlers in each community in the valley worked hard to get land ready for planting and ditches dug to irrigate the land. They planted trees, gardens, and fields of wheat and oats. Town sites were surveyed. In addition to homes, settlers built fences, corrals for their animals, and boweries where they could hold meetings.

That first year in the valley, the Indians were friendly, at least to the people in Glenwood who had purchased the land for their settlement for an ox. During the winter, a band of Ute Indians camped in the hills east of town. Young Black Hawk came to town every day and sometimes played ball with the boys. Some Indians begged for food and the pioneers gave them what they could. The band moved to Sanpete County in January, 1865.

In 1864, more settlers arrived in the valley. Richfield grew by about 100 families, most from Sanpete County. The other settlements increased in numbers also. The Utah Legislature met in

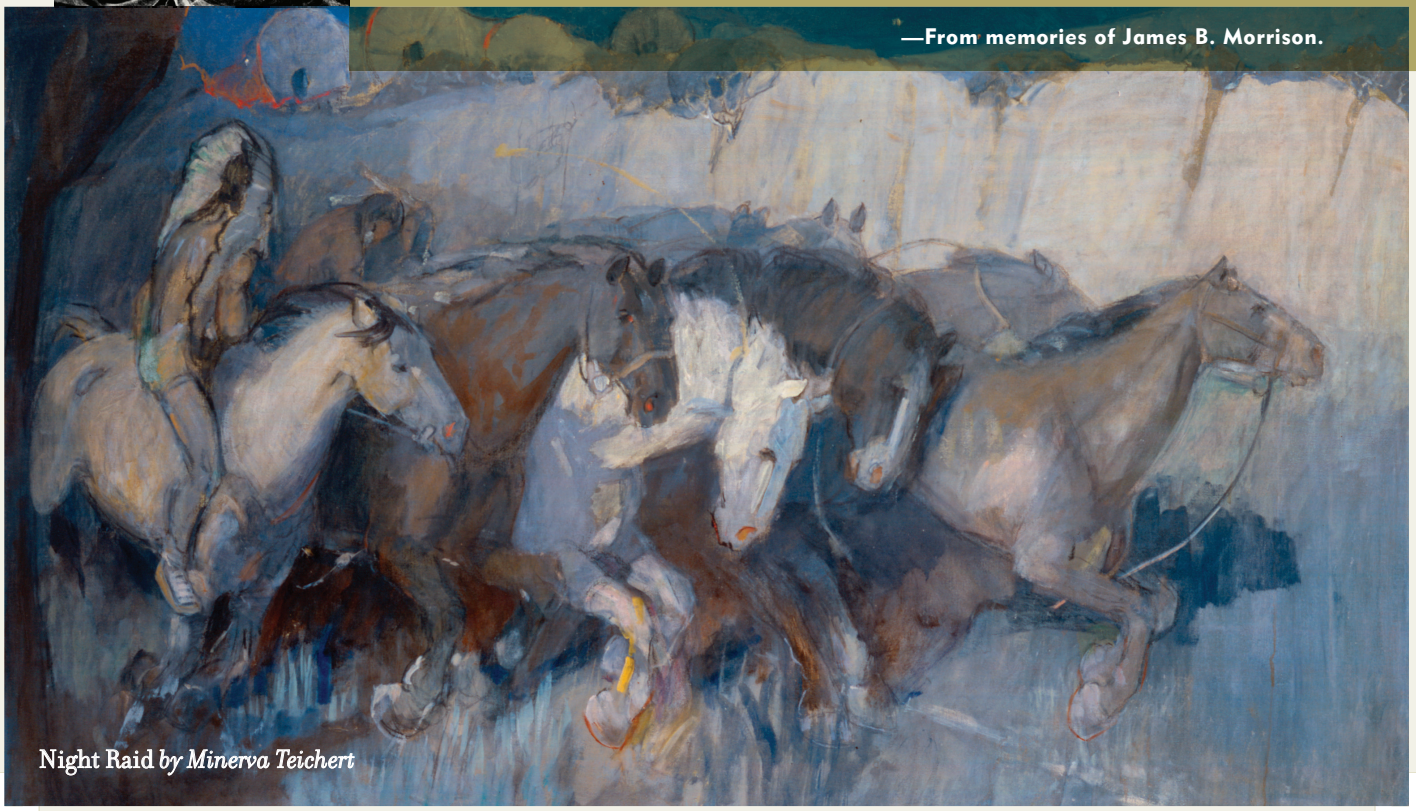
December, 1865, and created Sevier County with Richfield as the County Seat. William Morrison was named Probate Judge and other county officials were selected.

When the Black Hawk War began in Sanpete Valley in April, 1865, the pioneers in Sevier Valley were soon involved. The Indians took ninety head of stock from Salina and killed Barney Ward and James Anderson in the canyon. Other Indian attacks soon followed in Glenwood, Monroe, and elsewhere. For the next two years, problems continued and resulted in the loss of many cattle, much property, and several lives. The settlers built forts, posted guards, and called on every available man to help defend their homes and recover livestock. Settlers from smaller towns were advised to move to Richfield for protection. Salina people moved to Gunnison. When it seemed safer, they returned to their homes, but the troubles continued.

In 1866, the men organized in groups of 150 and armed themselves to protect their homes and families. The First Battalion stationed at Richfield

"The first night we reached the Gravelly Ford. The bigger boys drove the cattle and pigs across the river . . . I noted that all the little pigs were good swimmers, but one fat mother pig drowned. At night all the horse teams were put into one circle and the ox teams into another in order to be on guard against Indian raids."

—From memories of James B. Morrison.



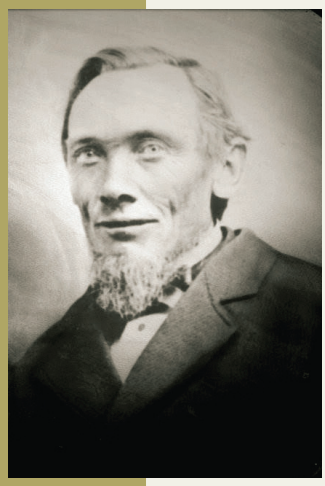
Night Raid *by Minerva Teichert*

was commanded by Major Nelson Higgins. The Second Battalion was commanded by James Wareham with captains over Companies C and D stationed at Glenwood and Monroe.

"On the 20th of April, 1866, the women and children of Glenwood, Monroe, and Marysvale came to Richfield to strengthen the one settlement, built a fort, and lived in it, which made us somewhat crowded. . . . During the month of April, 1866, the Indians swept the range at Salina of all their stock. . . . Those repeated invasions and the firm resistance of so few as now occupied this country, elicited the sympathy of our friends in the northern parts of the territory who came . . . to our relief and camped in the bottoms. . . . During such time we could safely attend to our crops and farming interests generally, for we labored incessantly building fort walls and guarding the corrals and town day and night." (Reported by James M. Peterson, Paul Poulson, and William Morrison, 1876.)

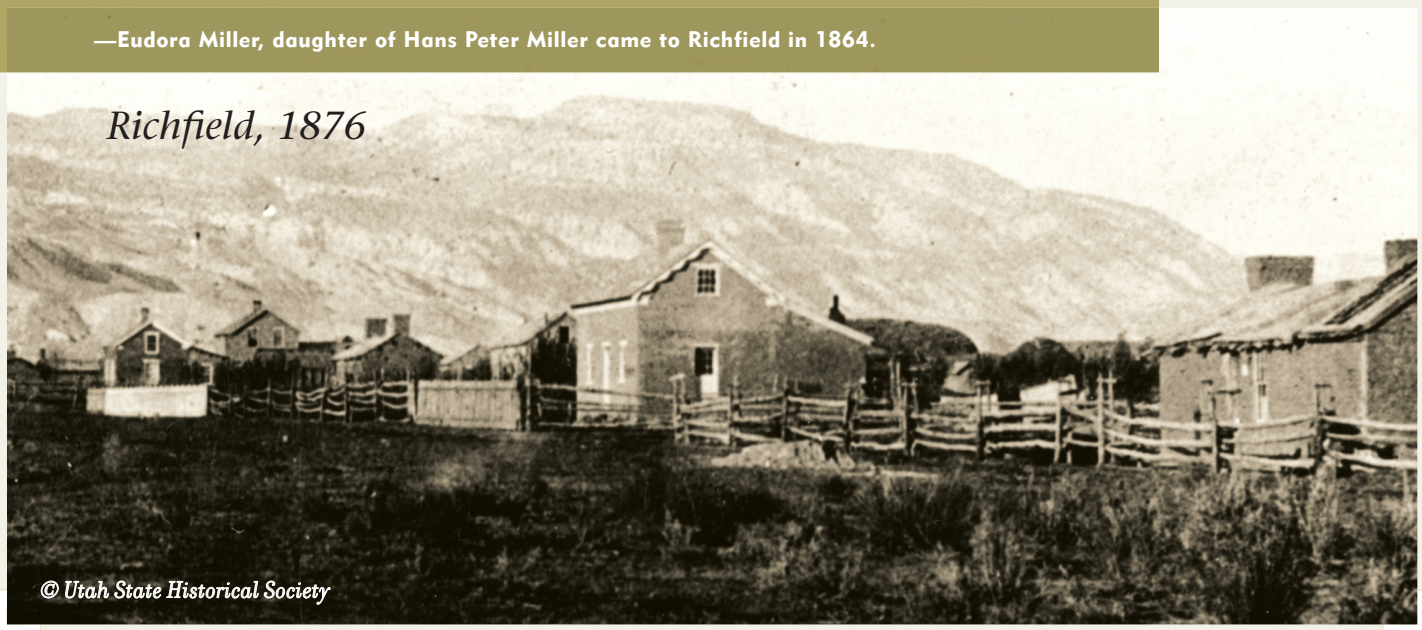
"Arriving in Richfield

Mother surveyed a barren valley surrounded by mountains, and a ditch flowing crookedly along . . . and "mounds" rising one, two feet among the greasewoods. Driving the oxen beside one of these mounds, Father announced gravely, 'Here we are. . .' 'Is this home?' asked my Mother. This was home. A cellar, a dirt floor, a roof of willows covered with soil, steps that had been cut with a shovel deep into the soil leading to the entrance. The entrance was not a door . . . . A canvas of some sort was hung to keep out the cold, no windows."



—Eudora Miller, daughter of Hans Peter Miller came to Richfield in 1864.

Richfield, 1876



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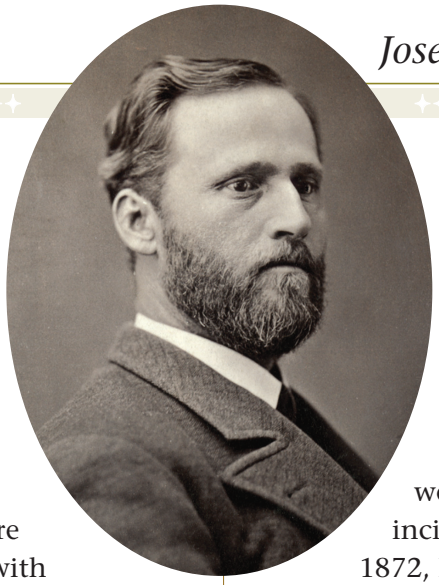


Joseph A. Young

On March 21, 1867, Jens Peter Peterson and his wife, Amalia, and a neighbor girl, Mary Smith, were killed by Indians on the dugway between Richfield and Glenwood. This incident led Church leaders to order the Saints to evacuate the valley. Richfield, Monroe, Joseph, and Glenwood were vacated in April, 1867. Many men with wagons came from Sanpete Valley to rescue the people. Some sources estimate 100 wagons and others estimate 200.

Most of the Sevier Valley residents went to Sanpete County. For three or more long years the refugees were anxious to get back to their homes to get on with their lives or sometimes to retrieve belongings they had been forced to abandon. One group went back under heavy guard to get goods and grain. They found Richfield undisturbed and the silence oppressive. They found houses filled with wheat and oats, saw a few pigs, chickens, dogs, and cats, but no Indians. Others who went back in April, 1868, were attacked by Indians near Rocky Ford and some lives were lost. No further attempt was made to resettle the valley until Brigham Young gave permission in August, 1870, after peace had been made with Black Hawk and his chiefs.

A few returned in November. They found houses damaged by the elements, trees dead from lack of water, corrals and stockyards burned up, fields overgrown with weeds, and ditches nearly level from rains and floods.

James M. Peterson Sr. writes: "Jan. 4, 1871. Now two months since the place was resettled and yet there is only eight families and twelve men here. Feb. 22, 1871. Father arrived with our family, so we may now be able to consider Richfield our only home. Mother with us."

More settlers returned in the spring of 1871 and took up their old claims. They planted crops that began to flourish and things looked promising for a good harvest until great waves of grasshoppers assailed the grain fields. Men worked frantically with large rollers and set piles of rushes afire in the fields, but nothing stopped the insects. The settlers were reduced to near starvation.

Even though the Indian troubles were supposed to be over, occasional incidents took place. In the summer of 1872, Indians stole several horses from Richfield, Prattville, and Glenwood. Only two were recovered.

President Brigham Young bestowed a blessing on Sevier Valley by sending his oldest son, Joseph A. Young, to preside over the area from Gunnison to Kanab. He visited the Sevier settlements in 1872 with Apostle Orson Hyde and W. G. Young. From that time on, things seemed to prosper under Joseph A. Young's able management. By July, 1872, there were 150 families in Richfield.

As more settlers came to the Sevier Valley, new towns were established. Sevier (first called Cove) and Annabella were settled in 1871, Sevier Ward, 1872, Sigurd, Central, and the Grass Valley area in 1873, Elsinore in 1874, Aurora, Venice, and Redmond in 1875.

As settlers did in most communities, Redmond residents dug a canal and planted grain in the spring of 1876. It was growing beautifully until rabbits ate the entire crop. They replanted, but were discouraged when a heavy frost blackened it. John Johnson encouraged them to water it anyway, and the grain came up and they were able to harvest a good crop.

LDS Church groups functioned in the valley communities with presidents or bishops from the beginning, but the Sevier Stake of the Church of Jesus Christ of Latter-day Saints was not organized until 1874. Joseph A. Young was sustained as Sevier Stake President. He presented the principles of the United Order to the people of the stake and invited them to join it. The United Order was organized in Sevier Stake (Richfield), Annabella, Glenwood,

Homestead on the Sevier *by Edith Hamlin. See* Pioneer, *Vol.* 59, *no.* 1, 2012, 18–19.

Elsinore, Joseph, Monroe, Prattville, and Salina in April, 1874. In Richfield alone, 135 families entered the Order when it was first organized. The Order called for participants to deed all their property to the Church and to receive in return what they needed to live. Everyone worked to make the practice successful. Within a year of its founding, the Order was reported to be prospering in Richfield, Monroe, Glenwood, and Elsinore and was succeeding to a lesser degree at Salina and Joseph.

It lasted longest (about five years) and was most successful in Glenwood. During the Order, a grist mill, saw mill, woolen mill, tannery, lumber finishing mill, molasses mill, blacksmith shop, barrel factory, shoe shop, and carpenter shop were in operation. A large rock co-op store was built which also served as a dance hall. The Order maintained a cow herd, a dairy, a free school, and many crops, including sugar cane. Each family had their own garden, cow, chickens, and a pig and ate in their own home. Beef, flour, and cheese were delivered to homes on a regular basis. Each man received the same rate of pay per day whether his work was professional or common labor. Each could do

work he liked. Work stopped at noon on Saturday and baseball games and other amusements were enjoyed. Those who lived the Order said it was a happy life and they felt secure. A good spirit of harmony and friendship, and knowing they all stood on common ground, helped them to be content. When it ended, many members shed tears as they felt these were their happiest years.

President Joseph A. Young died suddenly in August, 1875, at age 43. His efforts had held the United Order together in Sevier Valley, and after his death it began to crumble. He had cautioned the Saints in December, 1874, "The United Order will try men as plurality has tried women."

Plural marriage did indeed try the Sevier Valley saints as it did those in other areas. When federal marshals were enforcing the Congressional Edmunds Bill of 1882 and looking for suspected polygamists, it was a fearful time for everyone involved in a polygamist family. Those who lived the principle sometimes went into hiding or left the area for a time to avoid arrest. Some dug tunnels from one building to another for easier escape. Others were arrested, tried, and served time in the Utah Territorial Penitentiary in Salt Lake City. If two wives were sharing one house, one of them had to move out, which created hardships for some families. Many families made plural marriage work and lived in harmony. For others, it became too difficult.

As the years passed, the pioneers in the valley built schools, churches, larger and nicer homes, and started various businesses. Richfield had an opera house. Entertainments such as dances and plays were frequently held in many communities. Brass bands and clubs were organized. The roads which had been mud bogs in winter and dust bowls in summer were improved as time went on. Because of those who came here 150 years ago, Sevier County has become "a place" as Wallace Stegner defines the word: "A place is not a place until people have been born in it, lived in it, known it, died in it—have both experienced and shaped it as individuals, families, . . . communities, . . . until things that have happened in it are remembered in history, ballads, yarns, legends, or monuments."

Grace Diane Jessen, award winning poet; member Utah State Poetry Society and League of Utah Writers; Glenwood resident. Editing by Judy Busk, oral historian, Richfield.

Sources: Revo Morrey Young, Ten Penny Nails: Pioneering Sevier Valley *(R.M. Young, 1995);* Sevier County, Past to Present *(Collection by Revo M. Young and others 1998); Kaye Bybee and Iva Lee Sorensen, ed.,* Founded on Faith*:* A History of Glenwood *(Glenwood Daughters of Utah Pioneers, Camp Glen Cove); P. Irvin L. Warnock, ed.,* Thru the Years: Sevier County Centennial History *(Springville, Ut.: Sevier County Centennial Committee, 1947); Pearl F. Jacobson, ed.,* Golden Sheaves from a Rich Field, 1864–1964: A Centennial History of Richfield, Utah*, (Richfield Reaper,1964); and M. Guy Bishop,* A History of Sevier County: Utah Centennial County History Series *(SLC, Ut.: Utah State Historical Society, 1997).*

The Sevier Valley Sesquicentennial Celebration 1864–2014

As part of its Legacy series, The Utah Pioneer Heritage Arts association has prepared *The Valley of the Trails* Art/CD book which features stories in song and beautiful local artwork. Available for $25 per copy from the Sevier School and Office Supply, 30 North Main St., Richfield, Utah, (435) 896-4488.

Information-gatherers in Utah Before the Mormons

By E. Leo Lyman
Historian, author, resident of Silver Reef, Utah

Artwork by Alfred Jacob Miller

Numerous Euro-American explorers who had previously entered what later became Utah, gathered information which eventually reached Brigham Young and other Latter-day Saint leaders before they ever left Nauvoo, Illinois, to relocate in the West.

Most Utah citizens are familiar with the expedition of Francisco Atanasio Dominguez and Silvestre Velez de Escalante and their travels in 1776. But fewer Utahns are aware of the equally valuable informational contributions of an entire generation of mountain man-fur trappers, at least one other Catholic missionary, and a number of United States government surveyors and explorers who also added to the body of knowledge regarding the geographic features of future Utah.

Many can recall facts about the Lewis and Clark Expedition, but may not know that among their most important discoveries was the presence in the Mountain West of a considerable number of small fur-bearing mammals, particularly the beaver, whose pelts were then in great demand in the realm of fashion, including for hats. This information eventually led to a major fur-trade industry

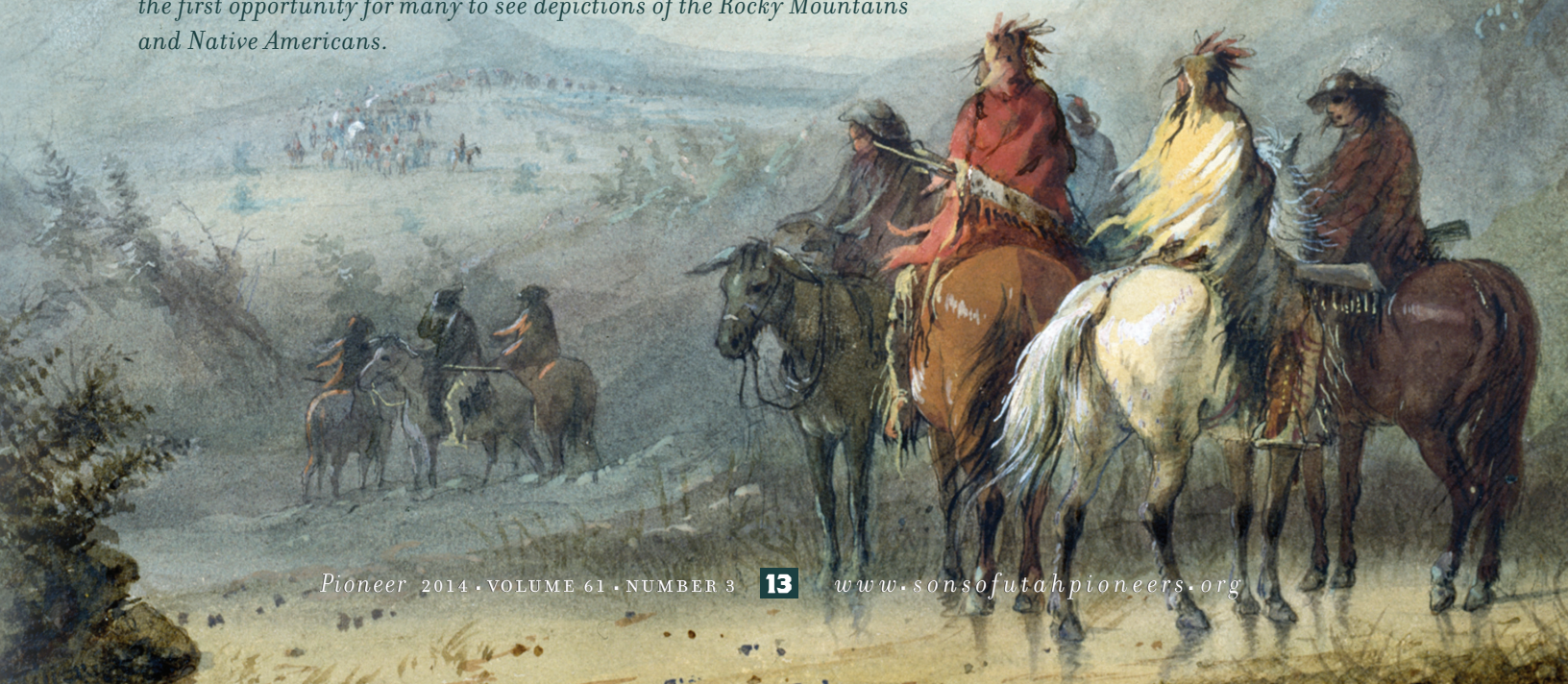
in that region which led to a far more detailed knowledge of the West.

In 1822, William H. Ashley placed an ad in St. Louis newspapers seeking "enterprising young men" who wished to make money by venturing up the Missouri to trap, which resulted in the recruitment of some of the most effective of all mountain men. Foremost of these, arguably the greatest explorer in United States history, was Jedediah Strong Smith, born in the Susquehanna Valley of southern New York in 1799 (not far from the home of Joseph Smith just over a decade later). In Jedediah's third year in the intermountain West, he made the practical discovery of South Pass in later southwestern Wyoming which proved to be the best transportation passageway through the Rocky Mountains from then on. A year later in 1826, and already Ashley's partner in the fur company, Smith took a brigade of sixteen trappers southward from Cache Valley to Utah Lake, then up Spanish Fork Canyon and through the mountains southward into the west end of Salina Canyon. The party climbed Clear Creek Canyon and passed down through the Beaver area (following the later route of I-15) and descended the Virgin River to the Colorado, and then on to the Needles, California area. In doing this, Jed Smith's group became the first to cross the Great Basin from north to south. From there the party crossed the Mojave Desert westward and made their way to the San Gabriel-Los Angeles area of southern California.

Just three years after Jed Smith proved the practicability of an overland route from the Great Basin to the Pacific Coast, Antonio Armijo led an officially-authorized trade company with up to a hundred pack mules and sixty men from Abiquiu, New Mexico, westward. They essentially followed the Dominguez-Escalante return route to their Colorado River crossing place (now under Lake Powell). This first attempt to take New Mexican woolen goods to California followed close to what is now the Arizona-Utah border through the future St. George, Utah area, then varied some from Smith's route by cutting more directly across the Nevada and California deserts to Los Angeles.

After selling their trade goods, they discovered they could obtain local horses and mules for some five dollars each, which when driven eastward over the trail brought profits of up to fifty dollars per head. This ushered in a lucrative trade during the next eighteen years, probably totaling 20,000 head of animals. . . .

In May 1837, Captain William Drummond Stewart secured the services of artist Alfred Jacob Miller to visually document an expedition to the Rocky Mountains. Miller sketched hundreds of trappers and thousands of Indians trading. These field sketches were used over the next 30 years for thousands of paintings. Miller's artwork provided the first opportunity for many to see depictions of the Rocky Mountains and Native Americans.



John Charles Fremont

Jedediah Smith

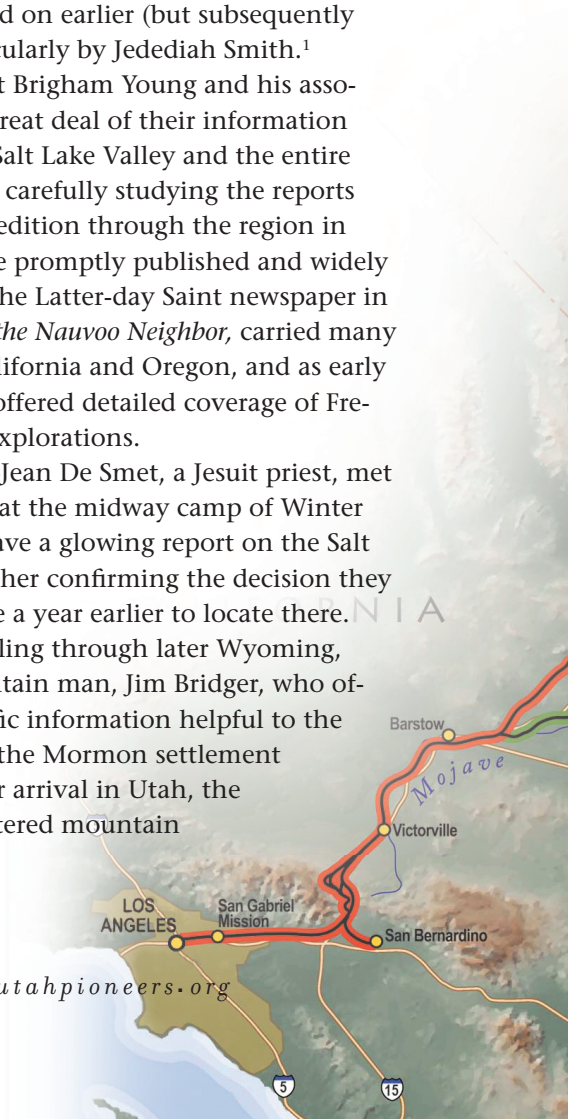
There would be trade expeditions each season until 1848, when Mexico lost the region to the United States in the war between the two countries. Later changes in the Old Spanish Trail route included moving north into Colorado before crossing into Utah, then heading through Salina Canyon into approximately the middle of the future state. Thereafter, the pack trains followed the Sevier River southward, turned west just north of Panguitch, crossing a high mountain pass and heading west some forty miles, then traveling southward through Mountain Meadows, after which most approximately followed Armijo's earlier route to California. On the return journey, there was usually a detour onto the Fish Lake plateau grazing meadows to recoup animal strength; then the horse and mule herds were driven on into New Mexico to complete the journey.

Besides the trade thus inaugurated, the mountainman-fur trappers played a significant role in opening the Far West for future settlement by the Latter-day Saints and others. The mountain men became excellent publicity agents to other Americans regarding new fertile and inexpensive farmland and settlement sites. Knowing the best travel routes enabled former trappers to become among the most effective leaders of emigrant wagon trains into and through the region. Their long association with Native Americans, along with other acquired skills such as tracking, made them proficient as scouts for military operations dispatched against hostile Indians. And not long thereafter, they functioned as guides for the numerous federal government exploration and survey expeditions sent to map and further publicize the new western domain.

Probably foremost of these latter explorers was John Charles Fremont, who made five different journeys into various portions of the vast region, usually led by the already-famous Kit Carson, whose body of geographic knowledge largely stemmed from discoveries by Jed Smith and others. Later experts have ascertained that many of the maps created by these parties included numerous features noted on earlier (but subsequently lost) maps, particularly by Jedediah Smith.[1]

It is clear that Brigham Young and his associates derived a great deal of their information about the Great Salt Lake Valley and the entire Great Basin from carefully studying the reports of Fremont's expedition through the region in 1844, which were promptly published and widely available. Later, the Latter-day Saint newspaper in western Illinois, *the Nauvoo Neighbor,* carried many articles about California and Oregon, and as early as March, 1845, offered detailed coverage of Fremont's western explorations.

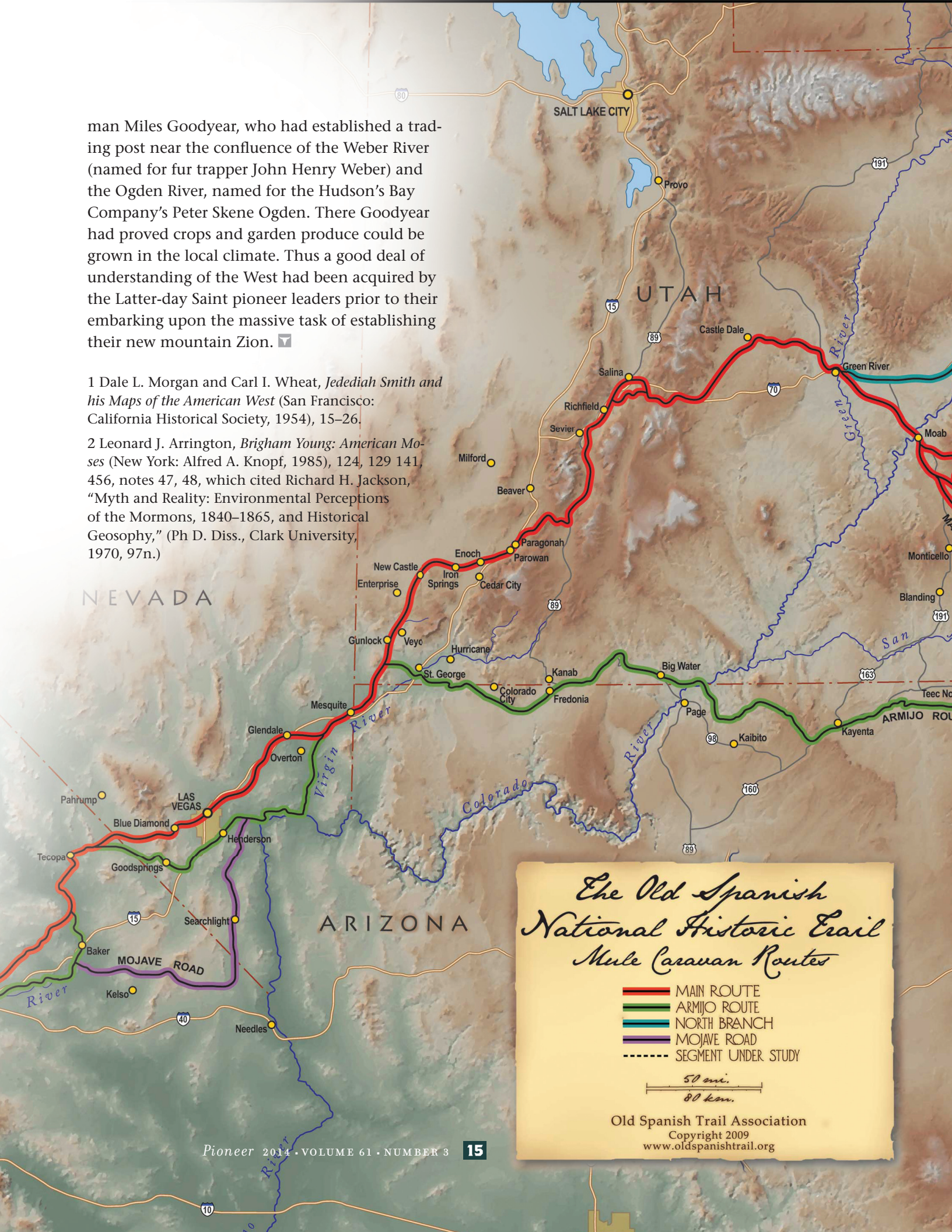
Father Pierre-Jean De Smet, a Jesuit priest, met Mormon leaders at the midway camp of Winter Quarters, "and gave a glowing report on the Salt Lake Valley," further confirming the decision they had mainly made a year earlier to locate there. Then while traveling through later Wyoming, they met a mountain man, Jim Bridger, who offered more specific information helpful to the future leaders of the Mormon settlement efforts.[2] And after arrival in Utah, the pioneers encountered mountain

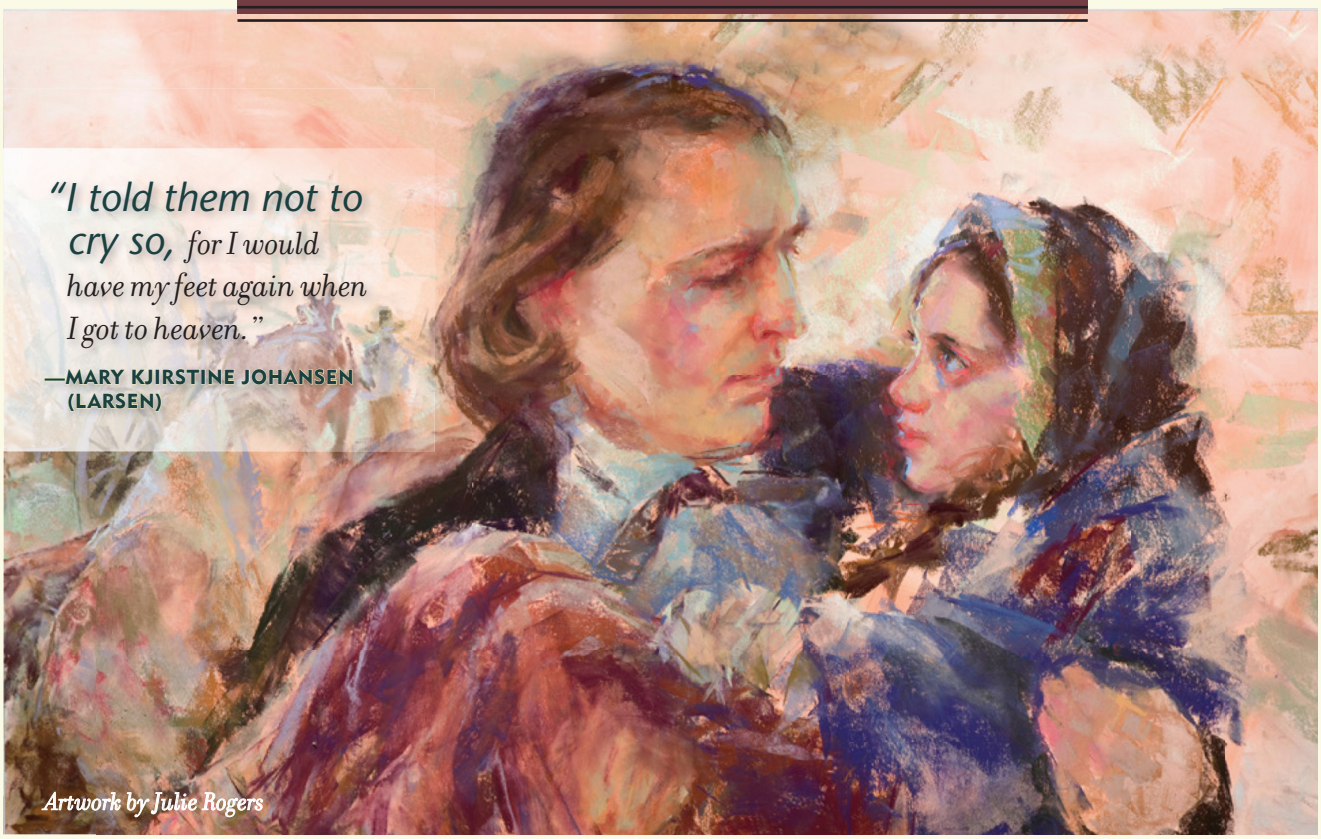


man Miles Goodyear, who had established a trading post near the confluence of the Weber River (named for fur trapper John Henry Weber) and the Ogden River, named for the Hudson's Bay Company's Peter Skene Ogden. There Goodyear had proved crops and garden produce could be grown in the local climate. Thus a good deal of understanding of the West had been acquired by the Latter-day Saint pioneer leaders prior to their embarking upon the massive task of establishing their new mountain Zion.

1 Dale L. Morgan and Carl I. Wheat, *Jedediah Smith and his Maps of the American West* (San Francisco: California Historical Society, 1954), 15–26.

2 Leonard J. Arrington, *Brigham Young: American Moses* (New York: Alfred A. Knopf, 1985), 124, 129 141, 456, notes 47, 48, which cited Richard H. Jackson, "Myth and Reality: Environmental Perceptions of the Mormons, 1840–1865, and Historical Geosophy," (Ph D. Diss., Clark University, 1970, 97n.)





Mary Kjirstine Johansen Parsons

Martin Handcart Company/ Hunt Wagon Train

Mary Kjirstine Johansen (Larsen) was born May 7, 1849 in Oudrup, Aalborg, Denmark to Johan and Johanna Lausten Larsen. Maren Kjirstine (Little Mary), was the sixth child of seven.

The family was converted to The Church of Jesus Christ of Latter-day Saints. They sold their farm and belongings and used the money to fund their journey to join the Saints in Zion. Relatives and friends hid away 14-year old Lars, hoping this would stop the family from sailing for America. After searching for him and with much regret, the family left without him. They knew he would be loved and well taken care of and hoped that he would join them later.

They sailed across the Atlantic Ocean and arrived in New Orleans. They travelled by steamboat up the Mississippi River to Garden Grove, Kansas. The family remained in the Mormon Grove area while preparations were being made for the journey by handcart to the Salt Lake Valley. Handcarts were scarce due to a shortage of dried wood.

The family was stricken with fever and ague (mountain fever). Mary's father and baby brother, Niels, were among the first to die. Her mother lay ill in the dugout with Mary's nine-year-old sister Anna caring for her. Catherine, the oldest sister, and two brothers, Chris and Elias, were sent ahead. Anna remained with her dying mother and later found her way to the Salt Lake Valley. Mary was sent to Omaha to an elderly, childless couple, Mary and John E. Ennion, (who treated her unkindly). They are listed on the roster of the Hunt Wagon Company, which followed on the heels of the Martin Handcart Company.

The Martin and Willie Companies, along with the Hunt and Hodgett Wagon Trains, were late leaving for the Salt Lake Valley. With about 500 people in each company, they finally left late in the summer of 1856.

Unfortunately, the heavy snows fell early in the mountains. The pioneers had many discouraging experiences that further slowed their progress. They reached Fort Laramie, Wyoming, about the first of October where they expected to

re-supply. However, there were no supplies available. Disappointed, they pressed on with diminishing food supplies, until the late October snows finally pinned them down.

President Brigham Young received word of the urgent need of assistance for these people. Pioneer families in the Salt Lake Valley sacrificed and shared to help the struggling Saints. A relief team was sent out immediately with provisions and help.

While sleeping, Ephraim D. Hanks, a pioneer scout, heard a clear voice say, "The handcart companies are in trouble." He was soon on his way and was met by a messenger sent by President Brigham Young to bring Hanks to join the rescue party. They were surprised to find him already on his way. He loaded his light wagon with provisions then made his way east, ahead of the rescue party.

Hanks found the Martin Party, who had been without food. They were freezing and starving to death. Hanks had killed a buffalo along the way and shared the meat with the hungry Saints. Most of the meat was eaten raw as he cut it up. He went from tent to tent anointing and blessing the sick.

Many had frozen limbs. Mary, the young orphan girl, was one with frozen legs. She had the courage to allow Brother Hanks to operate and amputate her frozen feet. This was done with a crude knife and saw, without the aid of anesthetics. Mary's feet were taken just above the ankles.

As soon as possible, Mary and other critically ill people were hurried ahead toward the Salt Lake Valley in ambulance wagons. Ann Malin went with the ambulance as a nurse to care for these people. In her journal, she wrote about a little girl, age 7. This little girl was Mary. Ann cared for her tenderly, although she apparently never knew her name, as they did not speak the same language.

When Mary arrived in the Salt Lake Valley, President Brigham Young took her into his own home. Her legs had not healed properly and Dr. Washington D. Anderson was called upon to perform a second operation, removing both legs below the knee caps. When she was 15, Brigham Young assisted her in buying a sewing machine. She sewed for others to raise the needed funds to help pay for the sewing machine.

At 19, she married Elijah Parsons in the Salt Lake Endowment House. She became the mother of seven children, two died in infancy. She was blessed to raise five children in Koosharem, Utah. She walked on her knees. On her short legs, she wore the back part of a man's shoe with a heel built up to give her more height. The toe was cut out and sewn together. She was faithful in her church attendance and loved to sing the church hymns. The family lived two miles from the church. Mary often walked there on her stub legs. The ward members were kind and usually offered her a ride home. Elijah was a brick mason and was not able to earn a living in Koosharem. He moved to Salt Lake City and sent money to Mary when he could.

She endured many hardships in her life. Though in need herself, she was always willing to share what she did have with others in need. In order to help provide for her family, she worked late into the night spinning and carding wool and knitting stockings to sell. Many people, knowing her physical disadvantages, patronized her and paid her liberally. *(Wm. A. Warnock, from facts as remembered by Arthur S. Parsons, her son).*

Mary lived the last years of her life with her son Arthur and daughter-in-law Bertha in Koosharem. Mary passed away at the home of her son, Arthur, on November 7, 1910 at age 61.

In spite of her childhood experiences, or, perhaps, because of these experiences, she lived a full and cheerful life. She married, had children, and worked to support the family, walking on the stubs of her legs. She always stayed true to her beliefs. She is definitely an honored pioneer.

Compiled by Samuel Dean Ware, Great Grandson, April 2014; assisted by Melanie Ware Jones, Great-Great Granddaughter

Mary Kjerstine, left, and her sister Anna.

Jens Christian Johansen

Jens Christian Johansen, who came from Denmark to Elsinore, Utah in 1879, left a diary which details the struggles and blessings that ordinary people experienced in joining the Latter-day Saints and emigrating to Utah.

I was born in Elling Parish, Wensosel, Hjorring County, Denmark, December 30, 1832. My wife, Agnette Nielsen Johansen, was born November 18, 1830, in Lendum Parish, Wensosel, Hjorring, Denmark. We were married in Hormested Church, December 7, 1857.

"On Feb. 4, 1861, (we) joined the Church of Jesus Christ of Latter-day Saints . . . in Felleskov in Hormested. They were very good to us. Soren Christensen gave me many good instructions on the Gospel. During the winter there was not much work so I decided to learn how to make wooden shoes. I would make shoes in the winter and work as a laborer in the summer."

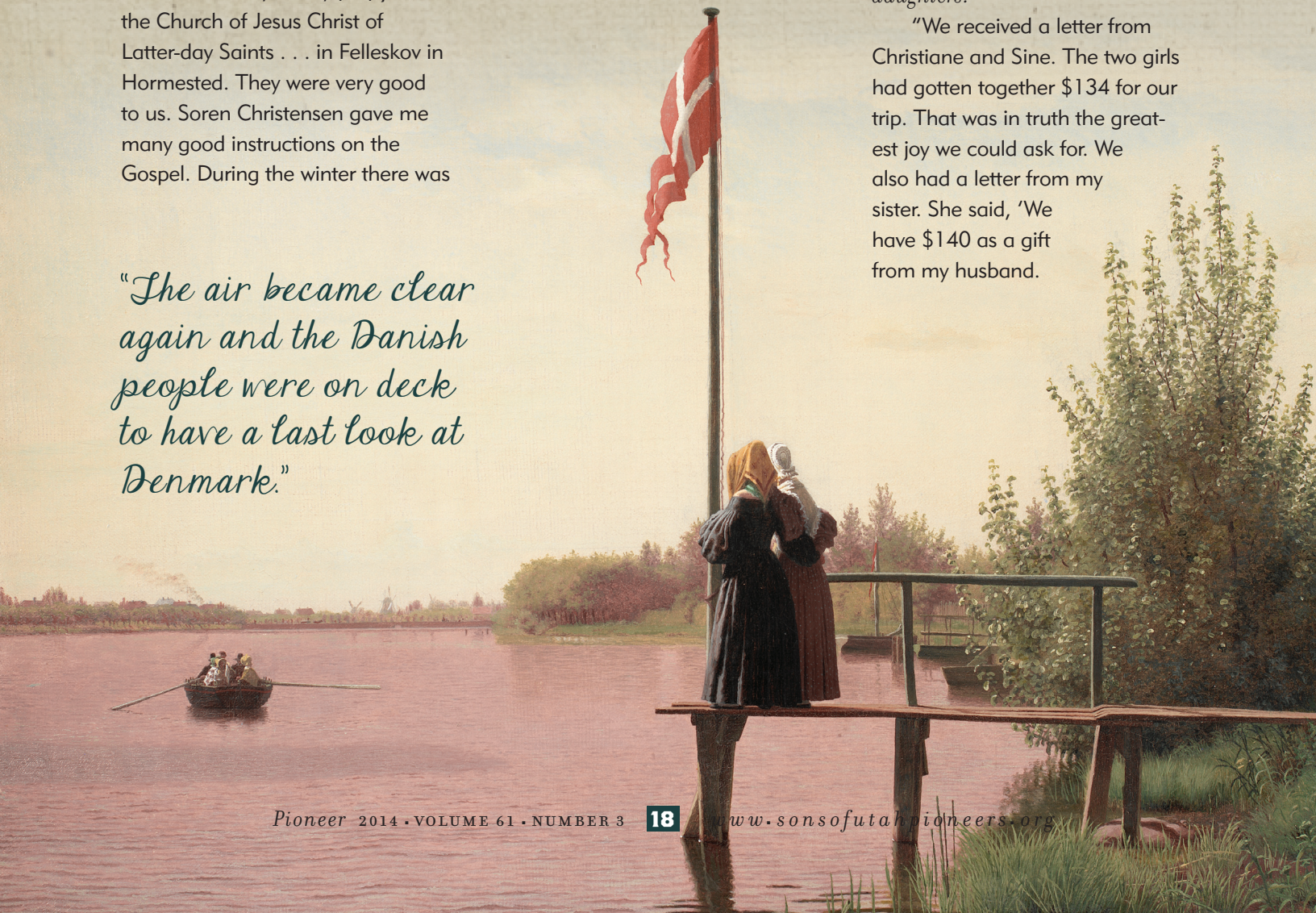
The family, which by then included three daughters, desired to emmigrate to Utah. Unfortunately, there were not enough funds that all could go at the same time. Of this, Jens recorded:

"N. M. Petersen at that time was President of the Aalborg Conference. He did us much good by getting Lena and Christina to go for half price. My wife and I . . . went to Aalborg to see them off. We brought their clothing and did the best we could for them. On June 22, 1878, at 4:30 pm the two girls went by ship that took them by way of Copenhagen. Sine stayed in Aalborg until she left later for America. We said a sincere good-bye to our three children in the hope of soon seeing them again in Zion. We prayed for the Lord to take them safely over land and sea."

A year later, the parents were able to leave Denmark, in part because of funds provided by their daughters.

"We received a letter from Christiane and Sine. The two girls had gotten together $134 for our trip. That was in truth the greatest joy we could ask for. We also had a letter from my sister. She said, 'We have $140 as a gift from my husband.

"The air became clear again and the Danish people were on deck to have a last look at Denmark."



He will meet you at York Station.' The lord has heard our prayers. I look upon it as a miracle that our two small girls could get together $134 in eleven months."

On leaving Denmark on June 27, 1879, and of the trip to the new world, Jens wrote:

"When the ship headed up toward the North Sea the air became clear again and the Danish people were on deck to have a last look at Denmark. The Saints grouped together and were very friendly. The hope of Zion kept their spirits up and there was singing, violin music and sounds of harmonicas to make us happy. There were 380 Scandinavians on the ship. We had prayer every morning and evening.

"July 8 it was blowing and raining again causing much sickness. At 4:30 pm we could see land. It was a joy to see the land of Joseph. The closer we came, the more beautiful it was. There was forest clear down to the sea.

"July 10 at eight o'clock the train was carrying us through the beautiful cities and towns. There were fenced fields and beautiful groves as far as you could see. My heart was filled with joy to know we had come luckily to this glorious land.

"July 16. Ogden is a nice city. It has lovely gardens and green grass. We left there at 9:00 am and arrived in Salt Lake City at 12:30 pm. We were taken to the tithing yard.

Artwork by Barth Hansen. Barth is a life-long resident of Elsinore, descended from Danish immigrants four generations back. His art is strongly connected to his love of history and agriculture. He began painting thirteen years ago, working strictly in oils, capturing scenes that preserve the heritage of the area.

We received potatoes, beef, white bread, butter, and cheese for a meal. We slept the night on the tithing house porch. It was very warm. I think Salt Lake is the most beautiful city I have ever seen. There are nice homes, wide streets, nice gardens and trees laden with fruit."

Jens kept a diary until at least 1908 and he died in 1915. His diary covers the everyday events of building a life for himself and his family in the "Valley of the Trails." He talks about building his own homes, opening up farm lands, planting crops, trees, successful farming years, crop failures, etc. He tells about illness, deaths, funerals, church meetings, family problems and triumphs, disputes among neighbors, drought, floods, and old folks parties. One very human story tells of his attempt to get his hay in early.

"In August I decided to haul hay on Sunday. I got up between three and four o'clock so no one would see me and hitched my old gray horse to the wagon. I began to rake but one wheel would not turn. I tried many times to make it work without any success. The horse acted like he would fly in the air. I did all I could to rake but it didn't help any. The sun started to shine. I was so ashamed. I felt like a dog. I thought if I only got straw hay, I would never work on the Sabbath. The next day the wheel was all right."

The Diary was translated from Danish to English by James Brown, Monroe, Utah.

Compiled and edited by James Marius Nielson, Great-Grandson; and Exilda Nielsen Crabb, Great-Granddaughter.

Left: View of Lake Sortedam *by Danish painter Christen Købke, 1838. The Danish flag is frequently seen in paintings of this period.*

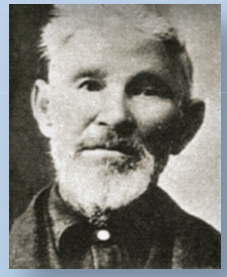
Central Valley, Utah

EST. 1873

Previous names: Central, Inverury. Notable people: Asa S. & Mary Beers Hawley (pictured right), Ames Rappley.

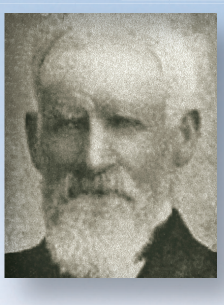
Richfield, Utah EST. 1871

Previous names: Warm Springs, Omni. Notable people: N. M. Peterson (pictured above) Wm. G. Morrison, Nelson Higgins.



Aurora, Utah EST. 1875

Previous name: Willow Bend. Notable people: Ezra Curtis (pictured left), George T. Holdway, Franklin Hill.



Elsinore, Utah EST. 1874

Previous name: Little Denmark, (Brooklyn to be included as part of Elsinore). Notable people: Soren Christian Peterson (pictured left), James C. Jensen, Lars Hansen.

Joseph, Utah EST. 1871

Also known as Joe Town. Notable people: Joseph A. Young (pictured left), William W. Carter, Beason Lewis.

Sevier, Utah

EST. LATE 1870s

Once known as the Sevier Ward of Joseph, Utah. Notable people:Elizabeth Jane Powell, (pictured right), James Evans Powell, Joseph Hunt.

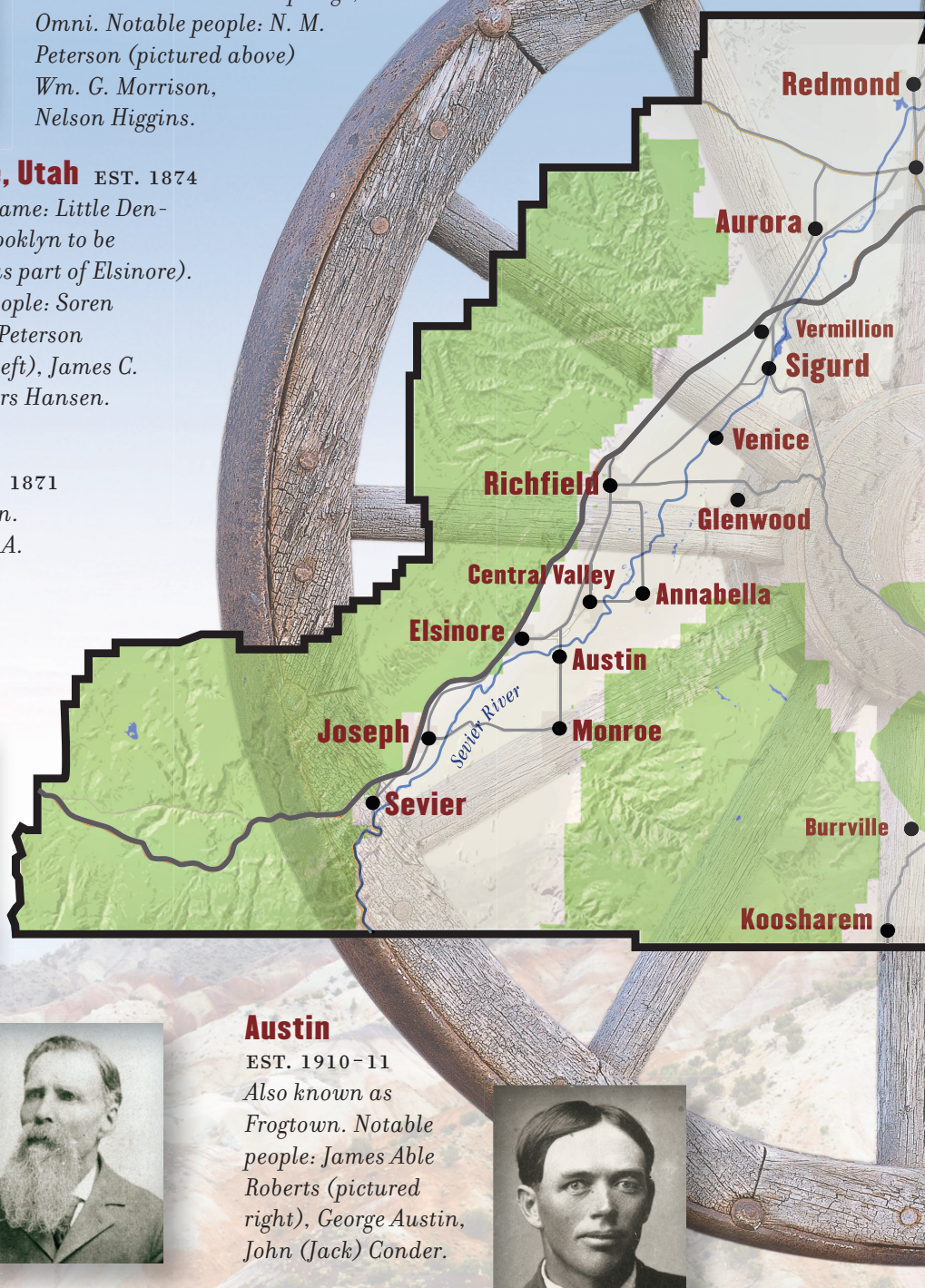
Monroe EST. 1864

Previous names: Ft. Alma, South Bend (Monkey town to be included as part of Monroe). Notable people: William Adam Warnock—"That Grand Old Man of Monroe" (pictured right), Walter Jones, Bert Swain.

Austin

EST. 1910–11

Also known as Frogtown. Notable people: James Able Roberts (pictured right), George Austin, John (Jack) Conder.



Sevier County

We are but a link in a Golden Chain. We reap a rich harvest from the toil and forethought of our worthy pioneers, and plant that another generation may harvest. We become pioneers for the second century. The past is, in a measure, garnered and preserved within these findings, but the future is still within our power to mold.

—1947 Sevier County Centennial Committee.

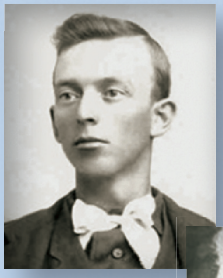
Salina

Fish Lake

Chart research by Kelly Stewart

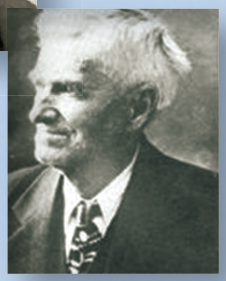
Redmond EST. 1875

Named for 3 red mounds. Notable People: John Johnson, Niels Peter Peterson (pictured right), Charles Jensen.



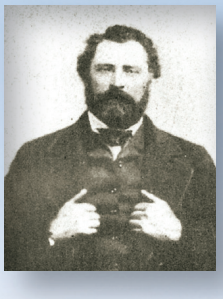
Salina EST. 1864

Named Salina, Spanish for salt pit. Notable people: William Ernest Elben (pictured left), Peter Sorenson, William Haywood.



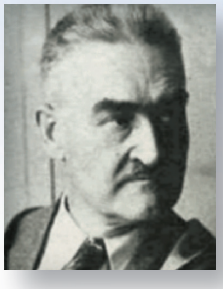
Sigurd EST. 1874

Previous names: Neversweat, Cedar Ridge, Vermillion (distinctly separate but considered part of Sigurd). Notable people: Peter Gottfredson (pictured left), Henry Nebeker, Isaac Smith.



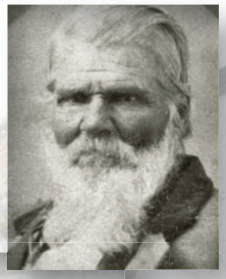
Venice, Utah EST. 1875

Previous name: Wallsville. Notable people: William Wall (pictured left), Charles C. Cowley, Abraham Shaw.



Glenwood EST. 1863

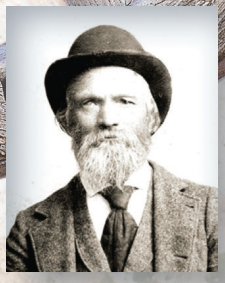
Previous names: Glen's Cove, Glencoe, Prattville (considered part of Glenwood). Notable people: Utah artist LeConte Stewart (pictured left) —known for his realistic portrayal of Utah's rural landscape; Art Acord, Jacob Peter Anderson.



Annabella EST. 1871

Previous name: Omni Point. Notable people: Elias Gardner (pictured left), Edward Roberts, John Gleave.

Fish Lake *Home to many during the warmer months. Tom (as the Anglo settlers called him) was a Paiute Indian who was over 100 years old in this picture. His name is on the deed selling Fish Lake water to the Fremont Irrigation Co.*



Koosharem EST. 1877

Previous name: Grass Valley (which includes Burrville, Greenwich, Box Creek, and Cedar Grove). Notable people: George A. Hatch (pictured left), Charles C. Burr, George W. Bean.

Elsinore
"Little Denmark"

By Neal and Judy Busk
historians,
Richfield, Utah

Sevier County, Utah, with a population of 20,800 has the third highest per capita population descended from Scandinavian immigrants (mostly Danish) in the United States. Shelby County, Iowa, home of the Danish Immigrant Museum, is first and Sanpete County, Utah is second. In Sevier, physical characteristics affirm the preponderance of Scandinavian heritage. You could transport a Danish LDS ward here and, except for the language difference, find ward members from Denmark indistinguishable from American members. The prominent names in the county are even more telling: Christiansen, Christensen, Jensen, Hansen, Johnson, Petersen, Frandsen, and Sorensen to name a few. Browse the Sevier County telephone directory, filled with Scandinavian names, looking for a number, and you better know a first name.

The story is told of a bishop who asked his congregation to stand for the closing song, after which the closing prayer would be given by Niels

Landscape with Stile, *by Danish painter Christoffer Wilhelm Eckersberg. Courtesy Thorvaldsens Museum.*

Elsinore hotel: Sidney C. Smith, a salesman from Salt Lake City is talking to Minnie Jensen, the inn-keeper's daughter. © Utah State Historical Society

Petersen, who should remain standing. After the congregation sat down, six men remained standing. The bishop said, "I meant Niels P. Petersen, after which only three men remained standing.

Because of the commonness of Danish names, nicknames were often used for identification rather than the patronymic. A few examples remembered by Elsinore resident George Staples are Peter Shoemaker and Peter Wheelmaker, Northern Chris and Southern Chris, Married Chris and Single Chris, Chris Cute, Antone Fieldmouse, Art Bit-a-Bee, Peer-Peer, Ditch Peer, and Peer Fuer.

Personality characteristics such as ingenuity, strong work ethics, and determination to succeed were evident in the many original immigrants to Sevier Valley. The town of Elsinore, often called "Little Denmark," is one of the results of application of these characteristics. In the spring of 1874, a group of nine men from Richfield, six heads of families and three single men, decided to come a few miles south in their quest for farmland. At first they only farmed in the area, keeping their homes in Richfield, but in the fall of 1874 it was suggested that a settlement be made where they could bring their families and have schools and meetings. So it was that a committee of three men, Jens I. Jensen, James C. Jensen, and Charles B. Nielsen were chosen to present the idea to President Joseph A. Young, who was Brigham Young's oldest son and was presiding in Richfield at the time. His answer was, "I am pleased with your plans and you are permitted to go and build a settlement. I will do all I can to assist you."

The men selected a town site above the Richfield Canal. They knew that this location required building another canal, which would be an enormous task for so few, but they went at it with a will. The first cabin was built by Hans Nielsen near the town site,

and was used by the men while they worked on the canal.

In January of 1875, surveyor James M. Petersen, with the help of some of the other men, laid out the town in thirty-two lots, each 15 x 5 rods (147.5 square feet) with streets five rods (82.5 feet) wide. Each man was allowed one lot. The first three log cabins built within the town site were by Lars Hansen, Jens Iver Jensen, and James C. Jensen. Others soon followed: Rasmus Raphaelsen, Soren K. Peterson, Thomas C. Jensen, Soren J. Kelson, and Abinus Johnson built cabins and brought their families.

In the winter of 1875, a cabin was built on the farm site for Soren Peterson. He had been chosen to take care of the animals. In this cabin a baby girl, Sophia Peterson, was the first child born in the community, even though not within the borders of the Elsinore town. Evalina Jensen, daughter of C.J. and Zionlena Jensen, was the first baby born within the townsite.

The new canal continued to be worked on, but it was very hard digging, for the ground was very hard and full of rocks. Rasmus Raphaelsen made a plow for use on the canal. By springtime 1876, great progress had been made. By fall two and a half miles of the canal had been completed, and the community was rewarded with a bountiful harvest. The town lots began to be irrigated and trees could be planted. By 1877 the Elsinore Canal had been extended to a point south of Richfield. The newly irrigated farmland proved to be rich and the town prospered.

In deciding what to name the settlement, a committee consulted President Joseph A. Young. His answer to their query was, "I have passed by several times, coming to Clear Creek Canyon, and every time I turn on that bend of the road, I think of my visit to Denmark and the city of Elsinore." Helsingor is located on the island of Sealand in Denmark, and is the location used for Hamlet's castle in Shakespeare's play. Young's suggestion met with strong approval perhaps because the name forged a link with the settlers' native country.

By 1876 about eighteen to twenty dugouts and small cabins had been built. More substantial homes were later built of adobe bricks. As families grew larger and more prosperous, more rooms were needed, giving many of the homes that familiar Utah added-on appearance. Rock mason John Johnson, who had apprenticed to a master stone mason working on the Salt Lake Temple, and his brother Kalon, quarried granite in the hills west of Elsinore and built rock houses in the town which still stand as monuments to their skill.

At the beginning of the settlement of Elsinore, the pioneers formed a branch of the United Order, sharing lands and crops. Some of the men

Elsinore Livery Stable owned by Henry C. Larsen

had purchased a Burdick Reaper for the Order. As this implement cut the grain and dropped it in piles, the grain was made into bundles and tied by workers following behind the machine. In 1877 the first threshing machine, run by horsepower, was purchased. Threshing time became a united effort, with the women furnishing food for the threshing crews, and this continued even after the United Order was dissolved officially in Sevier County. That event took place at a quarterly conference of the Sevier Stake in November 1877, just over three years after it had begun.

Religious services were held in the Danish language for many years and continued with Danish meetings into the early 1900s. Gradually English became the primary spoken language as many Danish immigrants encouraged their children to become competent in English.

In 1876 Elsinore settlers decided a school was needed and rock from a nearby canyon was quarried. The population was growing so quickly that before the planned building was even completed an addition was needed on the school. Children of all ages were admitted. Required tuition was about $2.50 or $3.00 per term, which made up the teacher's salary. The first teacher in this school was Eugene Shoppman. The school was also used for religious and social affairs.

As early as 1886, eleven years after settlement, women of the Methodist Church started a mission school in Elsinore. It was a one room building with a lean-to on the back, which was sometimes used for living quarters for the teacher. Over a period of 31 years, from 1886 to 1917, eighteen teachers conducted school. Gradually as public schools became better, enrollment declined and the school was closed.

In 1898, a large two-story building, having two classrooms on each level, was built by Elsinore town. T. T. Davis from Provo was the architect and John M. Johnson contractor and mason; all the workmen were local. The rock was quarried at Monkeytown, south of Monroe. The White Rock School was a credit to the skills

Elsinore White Rock School

in masonry and carpentry that the immigrants brought from the old country. Their vision of building something of permanence that would be a credit to the community was achieved as the school is still standing. It is used today for a DUP museum and a library, and has rooms for town groups and functions.

Elsinore immigrants brought a variety of skills to their community. Like other Mormon immigration companies, they were "villages on the march." Various trades contributed to creating self-sufficiency. Elsinore had at least one blacksmith, rock mason, tanner, and tailor, as well as makers of clogs, boots, harnesses, ox yokes, whips, bricks, wheels, and furniture. Thomas R. Jensen set up a brass foundry just below the Elsinore Canal where he built a water-wheel for power. Here he made brass articles and mended everything from earrings to farm implements. He even had an instrument for pulling teeth.

Elsinore developed a flourishing business district for that time period. In 1880 the Elsinore Roller Mill was built by Andrew Bethelson. He shipped flour to all parts of the west. In 1883 the first small co-op store gave way to an expanded one which included furniture and hardware. By 1885 a new social hall was completed. Hotels were built to accommodate the many drummers (salesmen) who traveled the area. They could

hire rigs at the local livery stable to take them to Marysvale, Beaver, and other towns. In 1896 a new opera house was built by Axel Nielsen and later sold to Chris Hermansen, who added an extension. Scenery was brought from Salt Lake and many traveling troupes played there. Dances were held as well, and the maple floor proved exceptionally good for dancing.

On July 21, 1896 the first Denver and Rio Grande passenger train pulled into town, met by the local brass band and a great number of townspeople. An amusing event happened that day, which many older residents laughingly recall: "As people were standing around, looking over the new train, the engineer suddenly stuck his head out of the window and called, 'Watch out! I'm going to turn around." Falling for the gag, people scattered in every direction trying to get out of the way!

The railroad increased business opportunities. Because it was the terminus of the railroad at that time, Elsinore became a commercial hub for Kimberly Mining District as well as mines in Southern Utah and Nevada. Freight from the railroad would be transferred to wagons for hauling to the mine sites. Also the large population of the mining towns often came to Elsinore to shop for supplies.

One enterprising Danish immigrant, Jens Iver Jensen, one of the first settlers, saw a business opportunity. As the bishop (for 24 years), he played host to visiting state and church dignitaries as well as theatrical groups, and others. His wife Inger remarked, "I might as well be running a hotel. Then we could at least have money to pay our expenses." This prompted exploration of building a hotel, which seemed like a good idea with the terminus of the railroad at Elsinore. Prior to construction, concerned about his business plan, he discussed the idea with his dear friend, Anton Lund, an LDS apostle, who encouraged him in the venture. Jensen tore down part of his old house at Center and Main and then added eight rooms to create a hotel, The Elsinore House. A room was added that could be rented for use by dentists, vision experts, and medical doctors who visited Elsinore periodically. Jensen's daughter Wilhelmina remembers her and her sisters' feelings: "Oh, how thrilling and exciting living in a hotel would be. We girls were at an age [17, 14, 12] when life was indeed an adventure, everything seemed interesting and beautiful. To think of having a new home, new furniture, and to think of the strangers who would live in our house—traveling salesmen, mining people, traveling dramatic companies, wool buyers and stockmen, among others."

At Jensen's death in 1936 the Daughters of Utah Pioneers, Camp Belnap, passed the following resolution: "That we here recognize Jens Iver Jensen's untiring efforts to build not only the material

Train depot
Artwork by Barth Hansen

Jens Iver Jensen, proprietor of the Elsinore Hotel

See Wilhelmina J. Gunn, "The Elsinore House: A Drummer's Home Away From Home," Utah Historical Quarterly *(Winter 1966, vol. 34, no. 1) 30–37.*

things of life, but the characters of men. . . . That as a patriarch, bishop, father, friend, religious and civic leader, his example may ever be esteemed and followed by us who have been privileged to associate with him."

In August of 1899, the first doctor started a practice in Elsinore, Dr. O. P. C. Kjairbe, bringing druggist H. H. Peterson with him. Prior to that, nurses and midwives were the common resources for medical help. Among them were Hannah Hyldahl, Anna K. Carlsen Larsen, Anna Marie Nelson, Kersten Jacobson, and Serena Nielson Jensen. One of the worst times for illness was the winter of 1887 with a diphtheria epidemic taking the lives of fifteen town children. In later epidemics, sometimes four or five were taken from a family within a few days. So contagious was the disease that the dead were taken to the cemetery during the night and buried without funeral services, in order to prevent exposure. The faith of the people sustained them at these difficult times. Many times, as recorded in memoirs and diaries, Elsinore people were comforted by healing blessings that cured sickness.

Life was not all work. The Danes loved to get together to enjoy Danish round dances, often held in a home where the rag rugs would be rolled back, and the straw used as padding was swept aside to expose the wood floor. Babies would sometimes be put to bed in an adjacent house. When a nursing mother was called from the dance to feed her infant, if another infant were crying, she'd feed that one also.

The Danish legacy lives on in the physical characteristics, personalities, and values of a population who remain grateful for the sacrifice their progenitors made to journey to Zion.

Sources: Gwendolyn Jacobson, Memories of "Little Denmark": History of Elsinore and Brooklyn, Utah *(Richfield Reaper, 1962);* Elsinore Charm: A Reason to Celebrate—Relive It *(Elsinore Town Corporation 2011);* "A Time to Remember": Elsinore Centennial 1875–1975 *(compiled by the Elsinore Centennial Committee 1975); and* Life History of Jens Iver Jensen *by Thomas Iver Gunn.*

Glenwood, Utah

The United Order

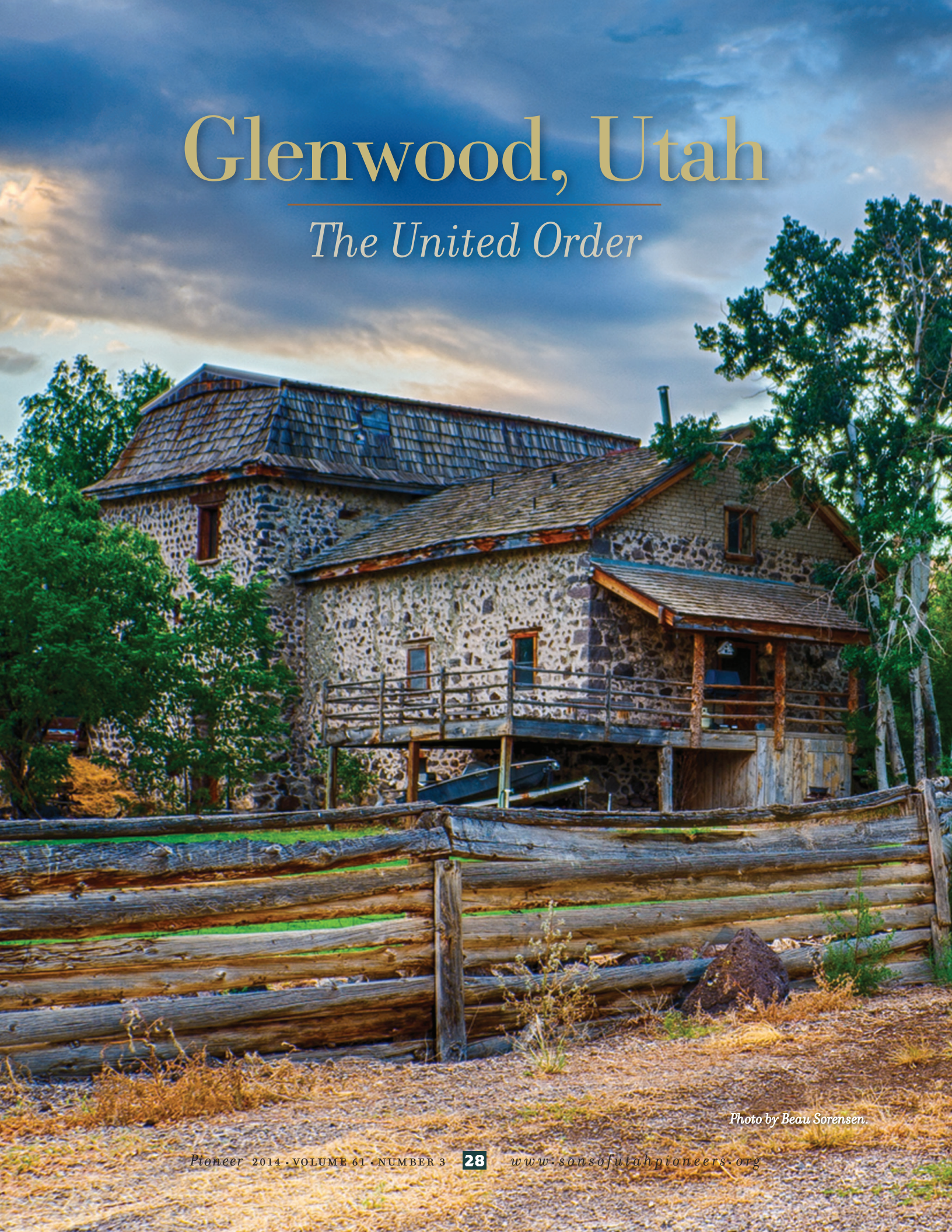


Photo by Beau Sorensen.

By Kaye Bybee
Glenwood, Utah

At a public meeting held April 13, 1874, President Joseph A. Young met with the Latter-day Saint pioneers in the Glenwood Utah Branch. There he informed them that practicing the United Order in Glenwood was under consideration and then contrasted the current financial condition with what it should and would be in the United Order. President Young informed the people that its operation would tend to make those who would join themselves together and be faithful, the richest and most blessed people on the earth.

After six months of planning and preparation, the original certification of incorporation for the United Order in Glenwood was filed. The Order was systematically organized, with A.T. Oldroyd elected President and also President of the Glenwood Branch of the Church of Jesus Christ of Latter-day Saints. There were four directors, with each industry having its own supervisor.

It was a common effort, entered into willingly without coercion from anyone. Families placed their land, cattle, sheep and machinery into the Order, and because they were united they were able to build up a number of successful industries. Each man had the opportunity to choose the kind of work he enjoyed, and the end result was a contented people.

Two miles east of Glenwood was a spring that made a fall of about four hundred feet which was utilized for manufacturing. First on the fall came the saw mill, where lumber, shingles and laths were manufactured in the summer. During the winter this same power was used to run the carding mill where clean wool was made into rolls for spinning. Each family would receive the rolls necessary for their winter supply of yarn for stockings and for weaving cloth.

Further down the stream came the three- story grist mill, then the tannery, where hides were tanned using red pine bark for tanning liquid. Harnesses and sole leather were manufactured, and leather was taken to local shoemakers, where people would have their feet measured, leave their names and get fine new shoes when their turn came. The shoes lasted until they were tired of them.

Next on the stream was the furniture shop, where beautiful household furniture was produced. The creamery was next, followed by the molasses mill, the blacksmith shop and other smaller industries.

A large rock Co-op store was built in 1878. Each member of the Order received shares in the cooperative and a committee was formed to set prices and determine local wages. The Co-op was the largest store in the county and contained a basement, main floor and a large upper room where dances were held.

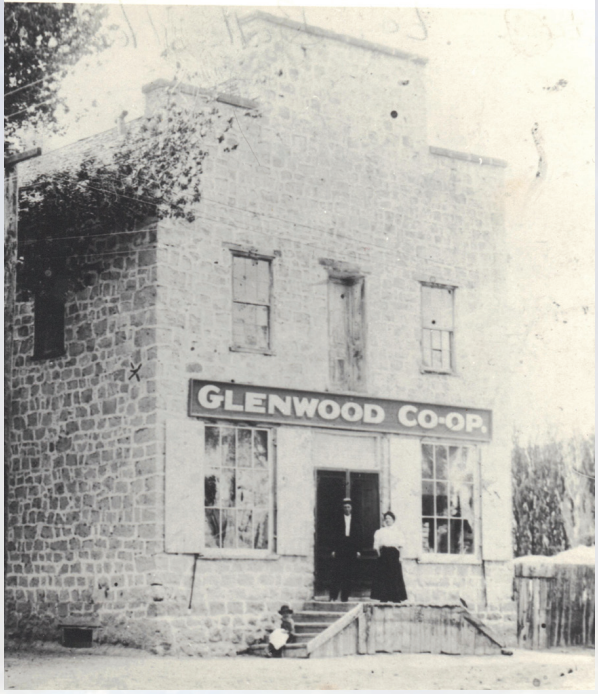
Supervisors were designated over the wheat, oats, hay, corn, sugar cane and all agricultural products that called for labor as it was needed. Large orchards were planted and the fruit dried or preserved.

The cattle and sheep supervisors were responsible to supply the Order butcher shop with fresh meat which was always the very best. Surplus cattle were taken to Grass Valley to be herded, or were shipped out and sold. All proceeds from sales were used to strengthen the Order.

A dairy herd was maintained in Grass Valley and large amounts of cheese were taken to Glenwood to be distributed among the families.

Each man received the same rate of pay per day whether his work was professional or common labor. An active time-keeper was allotted to each supervisor and the men received an order signed by the president of the Order which was redeemed at the store, butcher shop, bishop's storehouse, or used in trade. At the end of the year those who had drawn more than their share were forgiven their debts. However, if they had a surplus due them, it was forgotten, as the New Year must start with clear books.

Members of the Order did not eat at a common table or share a common kitchen. Every family was given an inheritance of one acre of land with water rights and a home on it, built by the public works



The Glenwood co-op store was built in 1878 and was the largest store in the county. The store contained a basement, main floor and a large upper room where dances were held. The building still stands today and is on the National Register of Historic Places.

committee. While the homes were built of the same material, each family had the say in how their home should be constructed, with the size of the family taken into consideration. Each family had its own garden, kept a milk cow, chickens and a pig. Beef, mutton, flour and vegetables were taken from the general fund, and were delivered to individual homes.

Suitable out-buildings were erected by the building committee. At harvest time a large common stock yard was filled with feed for the livestock. A potato pit large enough to hold potatoes for winter use was dug. When potatoes were harvested in the fall, young and old would turn out to help.

Each family kept its own cellar for storage of winter vegetables. The cellars were maintained by a civic committee made up of young men who also built and repaired streets, walks, fences and ditches.

The method of handling the boys in Glenwood was ideal. They would all be given employment according to their ages. Boys from eight to fifteen spent their time with a supervisor working in the fields, digging ditches, pulling weeds, and doing odd jobs at the mills. They received credits in the Order and all of them had enough credits to have a good start in life. When they wanted to be married they had no worries, they were secure.

A free school was maintained and children were encouraged to attend. All work stopped at noon on Saturday and when weather permitted, games of baseball and other amusements were held.

The people had their own dramatic company and excellent productions were shared and enjoyed by all.

A martial band was formed and the music teacher taught young and old alike who wanted to learn how to read music. First class music was provided nearly every Friday night for a dance.

During the lifetime of the Order, a period of about five years, the prediction of President Young was fulfilled. The people were united and were blessed both temporally and spiritually. However, there came a time when property rights were jeopardized by the government raids upon those living in polygamy, and jealousy from those who did not belong to the Order. All this helped to bring about a desire to dissolve. Many of the members shed tears when the Order was dissolved, as they felt those days had been their happiest. They had been a contented people. There had been a feeling of security in every home, a bond of affection that lasted for life, and a knowledge that they all stood on common ground.

John Henry Evans, in his book *Joseph Smith an American Prophet,* states: "By far the most successful effort ever put forth at any time in Mormondom was to be found in the settlement in the southern part of the territory which went by the name of Glenwood. The Order there answered perfectly to what Joseph Smith must have had in mind when he instituted the movement. It shows the idea at its best."

Edward and Emma Powell Payne Family in front of the family home in Glenwood, Utah.

(back row: Claude, Charles Willard, George, John Henry, Margaret Ann; front: Edward, Elizabeth, Emma Powell, Edward, Lucy, Harry)

"After working in the mines for nearly six years . . . it was decided to move to Glenwood, Sevier County. So in the month of July 1874, we arrived in Glenwood, where father had bought a small farm and a place to live. During the fall of this year 1874 . . . the United Order was organized. Father, with his usual faith in the gospel and the authority of the priesthood, turned over all his earthly possessions into the organization and became its first secretary. During the following four years father devoted all his time and energy toward making a success of the institution and was always found to stand with the priesthood and those who stood at the head of the organization."

—HARRY M. PAYNE, son of Edward and Emma Powell Payne
(see familysearch.org/photos/stories/1622229)

Photo by Beau Sorensen. See http://utahpoliticohub.com/author/beau-sorensen/

THE Salina Tithing Yard

"That's a historical spot on that corner—it should be long remembered"

—IRA ALVIN RASMUSSEN

Artwork by Cheryl Betenson

By Cheryl Sutherland Betenson
Great-Granddaughter of Ira Alvin Rasmussen

Ira Alvin Rasmussen (1886–1968) learned about tithing as a boy when he walked the family's in-kind tithing to the Tithing Yard in Salina, Utah, with its surrounding rock walls. The rock walls bordering the yard were initially the protecting walls of the Salina Fort.[1] As a boy, Ira turned over the family's tithing to his grandfather, Elias William Crane, one of the original settlers of Salina. Then as a young Deacon, Ira would attend week-night Deacons meeting in the Tithing Office, which stood within the yard. Later as a member of the bishopric, he would see that the offerings were distributed to the needy. Finally while serving as bishop in the 1940s, he supervised the building of a new meetinghouse that required the old tithing yard walls to come down.

The Call for Fort Walls—A Prophet's Voice

In the October 1857 General Conference of the LDS Church, Apostle George A. Smith stated:

"Last spring, when President Young made his visit through the settlements . . . many splendid farms had been opened, and men were living upon them with the same security and carelessness as heretofore the people had done in the State of New York, where they need not fear attacks of hostile Indians. [Yet] the President had counseled them to settle in forts, and not to scatter asunder so as to render themselves in a state of helplessness in the case of attack by the red men. Forts had accordingly been surveyed, and cities had been surveyed, where the people could gather together and fortify themselves; yet the great mass . . . had selected good farms, and were scattered all over the valley. . . .

"On viewing this state of things, I said to myself, 'Are the people going to prosper in this way, while in open violation of the counsels that have been given, namely, to gather in forts?' I knew that that state of affairs would not continue a great length of time, and can call the men and women of every settlement to bear witness that I have publicly testified that the order of things could not remain; for when God has a Prophet on the earth, and that Prophet tells the people what to do, and they neglect to do it, they must suffer for it."[2]

A New Settlement—Salina

In November, 1863, Apostle Orson Hyde, of Spring City, called Niels C. Rasmussen, Peter Rasmussen (not related) of Moroni, and Peter Sorensen, to search for a suitable location for a settlement and fort on Salina Creek. Heeding the call, they scouted out the area, prepared dugouts for their homes, and then returned to give a favorable report of room for twenty families to settle. Niels and William Fox surveyed the land, which included a lot on which to build the fort.

Within days of arriving in the spring of 1864, the settlers began work on the meeting house and the fort. In the fall of 1864, other settlers arrived. Within weeks of their arrival trouble escalated with the Native Americans, and there was an attack. The settlers rushed to the meeting house, one block south of the fort, whose walls had been brought up to the square. Thus the unfinished meetinghouse walls became the Salina settlers' first fort of protection.

During a later raid on the settlement, 119 head of cattle, 13 horses, and a few sheep were stolen.[3] Indian attacks continued and in April of 1865, an Indian raid became personal to Niels Rasmussen as he and others lost more livestock. He and James P. Anderson and Elijah Barney Ward followed the

trail in hopes of persuading the Indians to release the livestock. Ward, a trapper and Indian friend, felt that his presence might persuade the Indians to release the stolen livestock. Upon reaching the canyon, for an unknown reason, Niels turned back. The other men continued on. Both Ward and Anderson were killed. The Indian conflict had turned into the Black Hawk War.[4]

During the war, the settlers were called back to Manti and surrounding settlements for protection. When peace was eventually negotiated with the Ute, Paiute, Apache and Navajo tribes, who were led by Chief Antonga, also known as Black Hawk,[5] the settlers were able to return to Salina in 1871. Ira's father, Niels Rasmussen, and grandfather, Elias William Crane, were among those who would return to rebuild the town. The fort was then finally finished. After a time the stone walls began to serve as the tithing yard. The stories of lives lost during the Indian war were a vivid part of pioneer life and Ira grew up in fearful-respect of the Indians.

Ira's Account of the Tithing Yard

Late in life, Ira reminisced on the Tithing Yard. He said, "Grandpa Crane used to take care [of the tithes]. I used to bring butter there. I'd bring different things; all kinds of meat and eggs or anything of that kind. They would take [the contributions] out and deliver it to the people that needed it. It was the fast offerings."[6]

Ira also recalled, "Tithing in them days was paid in kind. There was no money to be had at that time. They paid butter. They paid flour. They paid grain. They paid hay. They paid everything. They had a big barn built on that land. There was a rock wall [that] run all the way around. It was about a six-foot wall (ten-feet in other accounts). It was all the way around the lot; on the north side, the east and west, the whole thing. They had a big corral in there where they kept the tithing cattle. People paid cattle. They paid horses. . . . They had a tithing barn full of hay. People would pay hay. They would [also] use the big cellar. They would pay with any kind of vegetables that they had. . . . Then tithes were distributed out like you do now. Think about the fast offerings, they were distributed out."

Inside the tithing yard was the Tithing Office (pictured above), a one-room building. Both the walls and the building were erected with stone quarried east of town. Ira would attend Deacons Quorum meeting there as a twelve-year old.[7] His vivid memory of this sacred building speaks of his reverence for the place. "That's a landmark. I wish you would always remember that, as long as you live. You will be here a long while after I'm gone. *That's a historical spot there on that corner.* Remember the little rock building that stood on that corner. It was what we used to call the tithing office."

Tithing as a Way and Means

Leonard J. Arrington, in the *Great Basin Kingdom,*[8] explains that the "pivotal organization" in early Utah for requisitioning and handling surplus, and financing economic growth by cooperative savings and investment was the tithing office. Tithing collections were made "in-kind" in the Salt Lake Valley as early as November 1848, but the elaborate network of tithing houses, and the establishment of a General Tithing Office in Salt Lake, were products of the later 1850's.

"In each ward and settlement a tithing house or bishop's storehouse was erected, with a lot on which were constructed granaries, barns, corrals, lumber yards, and other facilities for handling and storing tithing. These facilities were in charge of the local bishop or presiding elder. . . .

Apostle Parley P. Pratt gave this explanation of tithing in a General Conference in October 1849.

"Tithing, it will be recalled, was based upon the belief of the typical Latter-day Saint that he should contribute to the church one-tenth of all his 'increase'; that is, one-tenth of the production of his land, one-tenth of his time of his livestock, and one-tenth of his own time and wages."[9]

Basically, five types of tithing were involved:

1. "Property tithing consisted of the ten per cent capital levy on property owned by the individual at the time he or she began to pay tithing. This tithing was usually paid in the form of cash or livestock.

2. "Labor tithing consisted of donations of every tenth day towards various church projects such as the construction of forts, meetinghouses, irrigation canals, roads, and other public enterprises. The bishop was in charge of these projects when they were local in character.

3. "Produce and stock tithing was a tenth of the yield of household, farm, ranch, factory, or mine. Usually the church preferred that members follow the custom of paying the tenth as it was produced, in the form in which it was produced.

4. "Cash tithing included donations of U.S. coin and currency; local coin, currency, and scrip; and gold dust. It represented a minor part of total tithing revenue, but was particularly sought after by the Church.

5. "Institutional tithing was a levy on the profits of stores, shops, and factories, and was thus a kind of forerunner of the modern corporate profit tax."

The Old Meeting House

The walls of the old meeting house, built in a simpler time, speak of the simplicity in which the pioneers lived. There was no running water, so preparation for the sacrament took place outside where water was obtained. A sister across the street washed and cared for the serving trays and cups. There was no kitchen, food would be prepared at the homes of the sisters and brought to the church for funerals and bazaars. There was no office for bishop interviews and counseling, this took place in the homes of the bishops.

The Relief Society president was responsible to care for the deceased. The body would be brought to her home and prepared for burial. The family of the deceased would then take the body home for viewing.[10]

The only heat in the meeting house came from the three Heaterola stoves, which were stoked with wood each Sunday morning. As a young deacon, Maurice, son of Ira, would go early to stoke the fires. He would say, "You would have to be pretty careful you didn't get too close."[11]

The young boy, Ira, who paid his in-kind tithing to his grandpa, Elias William Crane, later served as bishop of the Salina First Ward, from 1937 to 1945, when he was called as patriarch. Ordained by John A. Widtsoe on April 29, 1945, he served for 23 years until his death April 5, 1968.

1 *Salina Fort,* DUP Monument, Salina, Utah.

2 George A. Smith, General Conference, Oct. 7, 1853, Disobedience of Council, reported by: G. D. Watts, L.D.S. Citation Index 2014.

3 Andrew Jensen, *Salina History,* 5–6.

4 Elias William Crane Jr., Elias Crane History, in possession of author.

5 Black Hawk War (1865–72), Wikipedia.org

6 Ira Alvin Rasmussen, Oral History, Interview by Rodney Rasmussen.

7 Andrew Jensen, *Salina History,* a copy in possession of compiler. A Deacon quorum was organized in the Salina Ward as early as 1878 known as the 14th quorum of Deacons in the Sevier Stake, with George Daniel Brown as president. Ira was a deacon 1898–1901.

8 Leonard J. Arrington, *Great Basin Kingdom, An Economic History of the Latter–day Saints, 1830–1900* (Harvard University Press, first published 1958), 133–___.

9 Parley P. Pratt, sermon, October 7, 1849, *Millennial Star,* XII (1850). 134; Brigham Young, sermon, JH, Sept 8, 1950; *Deseret News,* November 29, 1851, 134.

10 Donna Rasmussen Martin, interviewed by author.

11 Maurice Rasmussen, oral history, in possession of author.

Niels M. Peterson

By Myrna Christensen and Nan Peacock

Niels M. Peterson was born November 12, 1819, in Albaek, Hjorring, Denmark. In Denmark, Niels excelled in brick-making, surveying and road building, bridge building, and farming. His abilities were known by government officials, who issued him contracts to build highways. He accumulated much wealth through these building ventures in Denmark.

Niels immigrated to America in 1862, paying the way of his family and the passage of many poor Latter-day Saints. Arriving in Utah, he settled in Pleasant Grove, Ephraim, and finally in 1864 in Richfield, Sevier County.

James B. Morrison gave this description of Sevier Valley in 1864. "In 1864 the settlements occupying the valley were Fayette, Gunnison, Salina, Glenwood, Richfield and Monroe. Not a single habitation was to be seen outside of these towns. No irrigation canals had been built. The course of the river then, as now, could be traced by the presence of bull-berries, willows, and wild currants. The channel was cut so deep that there was no flooding of adjoining land, hence meadows and grassy fields were conspicuous by their absence. Farming was limited to such tracts as could be watered by the creeks by the side of which the towns were built."

In order to have more water for irrigation, attempts were made to build a canal, with spades and shovels, in the summer of 1864, but after it was completed the water would not run through it. The fault in the first canal was in the leveling, an attempt having been made to make the water run uphill. When the canal was under construction, Niels M. Peterson, who was a leading spirit in the settlement, said to the brethren that the water would not run through the canal the way it had been surveyed, but some of the other settlers who considered Brother Peterson just a "plain wooden shoe man" ridiculed the idea, thinking that he did not know anything about canal making.

Morrison continues, "1865, another attempt was made to get water from the river. Digging with hand shovels, a canal two or more feet deep, six to twelve feet wide, eleven miles long! Farming implements, a plow drawn by oxen, a sickle for cutting grain by hand, an improvised flail for threshing, a shovel or spade for digging. The men were alotted a hundred rods each or ten rods to each man.

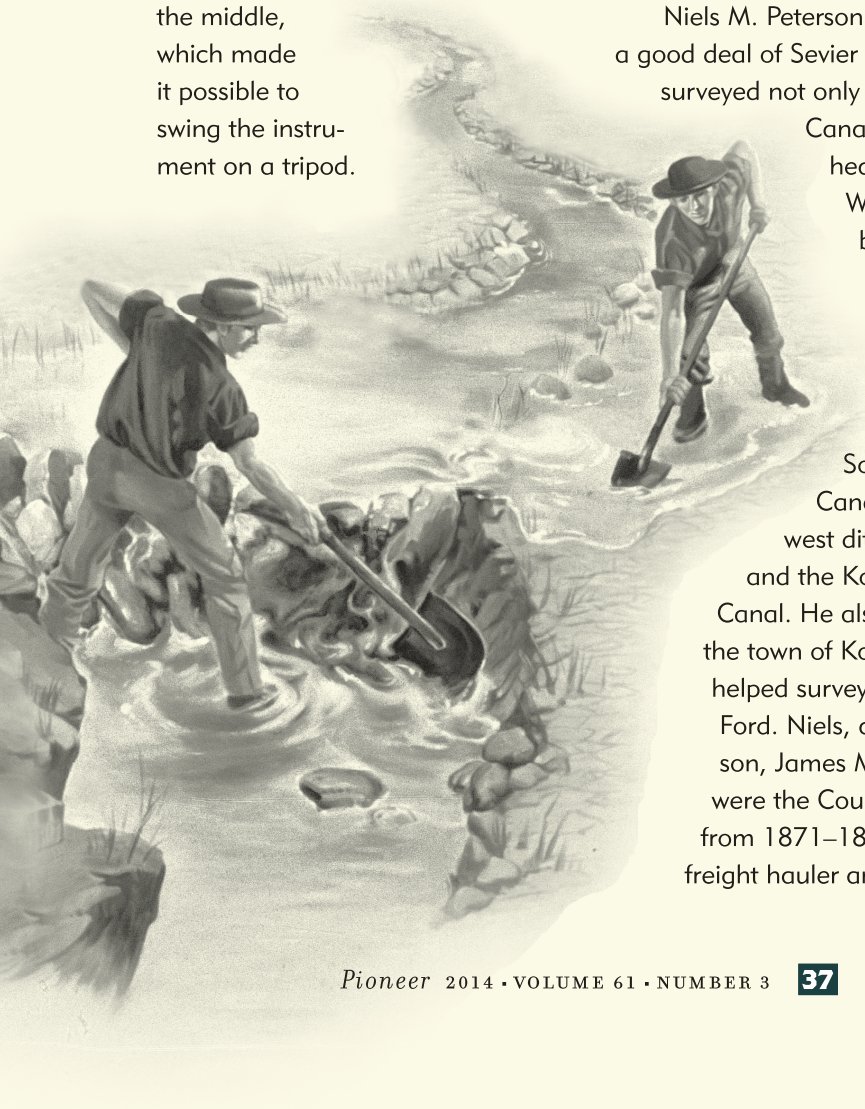
"Father Peterson told us that if every man would do his best, we could dig the canal in six weeks. Each man had to work according to the amount of land he wanted to get. It was quite an undertaking for so few men. We were very united, a good brotherly spirit prevailed."

A remarkable feat was accomplished, for in forty days, 125 men with hand tools completed eleven miles of what came to be known as the Richfield Irrigation Canal.

"The water was turned into the canal April 26, 1865. Men followed the stream from intake to the end. They threw up their hats, hurrahing, shouting and singing. Now there was assurance that bounteous crops could be raised! At midnight, one of the settlers hurried to Niels. M. Peterson's home and woke Peterson by calling, 'the water is to the willow patch!' Peterson, elated but calm, answered, 'I knew

the water would run all right.' The 'willow patch' today is the southeast edge of town —the Fair Grounds. The founding of a town was a collossal job! The miracle is that the pioneers did it so well." *Ten Penny Nails*, Revo M. Young

The grade and line of the Richfield Canal were supplied by Niels M. Peterson. He built a level consisting of a tripod having three oak sticks for legs. On top of this, he placed an upright clamp which fastened onto an iron pipe between two and three feet long, which was turned up with elbows about two inches at each end. Into these ends, he placed bottomless glass bottles with corks at the tops. The pipe was provided with a socket on the middle, which made it possible to swing the instrument on a tripod.



The whole pipe was filled with coffee, colored waters, or some other dark liquid. He could sight over the top of the colored liquid to a level rod which would indicate where the canal was to be built. It was emptied at night to keep it from freezing. The whole outfit was called by the workers, "Old Scraggen." He also used a measuring board, 10 feet long, measured off in inches. There was a hole in each end through which a rope was drawn. To the rope was fastened a dark pasteboard which was used to sight the level at a distance as it was pulled up or down. A chain was used made up of twelve-inch links with iron pegs attached. This was one acre in length.

Niels M. Peterson surveyed a good deal of Sevier County. He surveyed not only the Richfield Canal from the head of Cove to WIllow Creek but also the Sevier Valley Canal, the Plattsville Canal, Elsinore Canal, South Bend Canal and the west ditch in Joseph and the Koosharem Canal. He also surveyed the town of Koosharem and helped survey the Rocky Ford. Niels, along with his son, James M. Peterson, were the County Surveyors from 1871–1873. He was a freight hauler and president of the first store in Richfield, The Co-Op, which was located on the north east corner of 3rd North and Main. He was a farmer and had several acres of land in the Sevier Valley. He served two missions in Denmark. Prior to the organization of the Sevier Stake, a temporary organization was set up with William Morrison as President and Niels M. Peterson and Stephen M. Farnsworth as counselors. Niels was later made a counselor to Bishop Higgins and then a member of the High Council. He was also president of the Scandinavian Organization in Richfield. He served in the Black Hawk War under Major Nelson Higgins and received a pension for his service.

Niels is remembered as a "heavily built man noted for his extraordinary strength in his younger days." He was known as a "peacemaker" and several meetings were held in his home to settle disputes in the county. Throughout his entire life, he was an industrious, modest and unassuming man, always willing to accommodate and serve his fellow citizens. People were drawn to him in business and social life. His children remembered him as a patient and kind man but very stern. Niels had two plural wives and eighteen children, ten living to adulthood.

Niels died January 14, 1903, in Richfield at age eighty-three and was buried 5 days later, it being his request at his death that his body should not be buried until they were sure he had passed away. He lived and died one of God's Noblemen.

Peace Treaty with Fish Lake Indians

Location: Located on the east side of Utah Highway 25, across from the Lakeside Resort, at the southwest corner of Fish Lake in Sevier County, Utah.

Inscription reads: Peace Treaty With Fish Lake Indians was made here June 14, 1873. This treaty led up to the final treaty at Cedar Grove in Grass Valley July 1, 1873, ending the Black Hawk Indian War in Southern Utah. Present at the treaty council were: Gen. Wm. B. Pace, George Evans, Byron Pace, Albert Thurber, William Jex, G.W. Bean, Abraham Halliday, E.R. Bean, Wm. Robinson, Chief Tabiona and 15 others.

Erected in 1931 by the Utah Pioneer Trails and Landmarks Association

Jenson Lime Kiln

Location: 2 miles north of Richfield, Utah.

Inscription reads: This old lime kiln, now restored, is the best preserved of seven kilns constructed here during the late 1880's. It was built by John Kyhl for Jens Larsen Jenson, a Swedish immigrant. The vital lime was used in the construction of homes, churches and schools of the early settlers. Limestone was quarried in the nearby hills, melted down in the kilns and cooled—a process that took several days. The result was a fine, white powder suitable for brick-making, mortar and plaster. Use of this kiln ended around 1905 when Mr. Jensen went blind from exposure to the extreme heat.

Erected in 2006 by the Sevier Valley Chapter, Sons of Utah Pioneers.

Richfield's Pioneer Cemetery Monument

Location: West of the Richfield High School's tennis courts. 510 W 100 S, Richfield, UT.

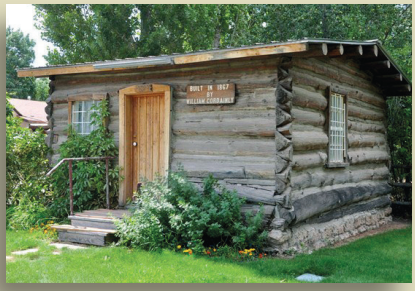
A granite monument marks the final resting place of some 140 pioneers buried west of the site of the new Richfield High School expansion. The pioneer burial grounds were used beginning in 1864, when pioneers first settled in the area, until 1883, when a new cemetery was established. *Original marker erected in 1917. The refurbished marker was re-dedicated on Memorial Day, 2014.*

Daughters of Utah Pioneers

Markers and Monuments in Sevier County

ACADEMY HALL
First recreation center in Richfield, UT., 1873
53 S 200 West, Richfield, UT.

BATTLE OF CEDAR RIDGE
April 5, 1868, a company of 23 men were attacked by Black Hawk and some thirty Indians.
455 N State Street, Sigurd, UT.



CAMP ALMA RELIC HALL
Winter of 1867, William Cordingly built a small log cabin in the settlement of Alma
140 N Main Street, Monroe, UT.

ELSINORE
Elsinore, named for a town in Denmark, was settled in 1874–75.
26 E Main Street, Elsinore, UT.

FORT ALMA
Pioneers and families who lived in Fort Alma (later Monroe) 1864–1867.
100 W 200 North, Monroe, UT.

FORT OMNI - RICHFIELD
1865 a rock fort was built as a protection from Indians. Men stood guard at all times.
180 W 100 South, Richfield, UT.

GLENWOOD UNITED ORDER
October 2, 1874, the Saints organized a United Order.
Jct. of Main & Hwy. 119, 1 mi. N. Glenwood, UT.

INDIAN PEACE TREATY/ CEDAR GROVE
Indians from the surrounding territory met at Cedar Grove July 1, 1873, where the chiefs pledged peace with a handshake.
Hwy. 24 NW before Koosharem turnoff, 19 mi. S. of Koosharem Reservoir, UT.

OLD ROCK CHURCH
First L.D.S. Church in Salina, built from 1864–1871. Rocks were hauled from a quarry two miles away.
55 S 100 East, Salina, UT.

OUTBREAK OF BLACK HAWK WAR
1865, Indians raided Salina and took most of the cattle. Settlers were driven out.
Salina Canyon Hwy. near interchange I-70, UT.

REDMOND PIONEERS
Monument at the Redmond cemetery honoring the Saints buried there.
100 W 500 North, Redmond, UT.

REDMOND TOWN HALL
Built of adobe in 1881 with a two-story rock addition constructed after 1891. First served as a schoolhouse and a church.
45 W Main Street, Redmond, UT.

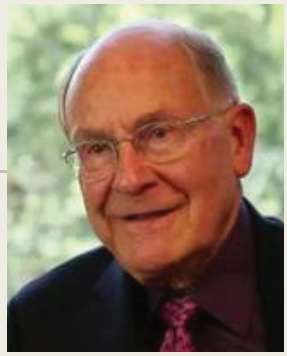
RICHFIELD PIONEERS
First ten pioneers arrived January 6, 1864. The monument was erected on the site of an ancient Indian mound, later discovered to contain Indian artifacts.
300 N Main Street, Richfield City Park, Richfield, UT.

SALINA FORT & TITHING OFFICE
Work on the Salina Fort began in 1865. Inside of the Fort a one-room brick building was erected by Jens Jensen, and used for many years as a tithing office.
100 E 100 South, Salina, UT.

TOWN OF JOSEPH & PIONEER LOG CABIN
The Jericho settlement was begun in 1864 but the site was abandoned in 1865 because of Indian trouble. Families returned on September 10, 1872, accompanied by Stake President Joseph A. Young, son of Brigham Young. He laid out the townsite and named it "Joseph City" in honor of himself. The pioneer log cabin site was across the Sevier River, east of the present town of Joseph, and was homesteaded by David A. Giles in 1881.
150 N 100 East, Joseph, UT.

SUP 2014 National Convention

James C. Hurst



On August 7–9, nearly 250 members, wives, and guests of The Sons of Utah Pioneers enjoyed a delightful time at the national convention held in Kanab, Utah. Headed by chapter president Brent Chamberlain, the convention was sponsored by the Redrock Chapter.

Some thirty-seven attendees traveled by bus along National Heritage Highway 89 and enjoyed commentary by Mary Ellen Elggren, national tour director, and Clive Romney, noted musician and story teller. Historic sites included the Lime Kiln near Richfield, Utah and the quilt walk monument in Panguitch. Passing the Big Rock Candy Mountain near Marysvale, Clive performed the tune "The Big Rock Candy Mountain."

Big Rock Candy Mountain Resort *by Shirleen Kelsey*

Thursday evening's banquet and opening ceremonies were held at the Angels Landing alcove.

Friday, August 8th tours included the site of Montezuma's treasure, and Pipe Springs National Monument on the Arizona Strip south of Kanab. Others toured the sites of movie production held in Kanab during the late 1940s and 50s. Friday evening's dinner was at the Kane County North Events Center, followed by a performance of "Land of Our Destiny" in Orderville.

Saturday Morning's breakfast meeting was conducted by Bob Folkman, national president, followed by the national business meeting at the Kaibab Stake Center. President-elect candidate, James Hurst, was elected unanimously by acclamation.

The keynote speaker at the Saturday afternoon banquet was Dr. Stephen D. Nadauld, President of Dixie State University.

Those who attended the convention had a wonderful time. Contrary to some expectations, attendees enjoyed very pleasant weather, with daytime temperatures ranging in the mid-80s.

2015 President-elect James C. Hurst

James C. Hurst, former president of the Morgan Chapter in Morgan, Utah, was a member of the faculty in the department of Psychology at the University of Wyoming for nineteen years until his retirement in 2000. As Vice President for Student Affairs, he was so well regarded by students and faculty that the annual faculty and staff recognition award was re-named as the James C. Hurst "Each Student – A Person" Award.

Jim also taught at the University of Texas at Austin, Colorado State University, and Oregon State University. He received an Associates Degree from Weber College, Bachelor's Degree from the University of Utah, and Ph.D. from Brigham Young University (and Duke University) in 1966.

Raised in Ogden, Utah, Jim was a Special Forces Ranger in the U.S. Army from 1953 to 1955 and was stationed in Korea for part of that time.

Jim served as a missionary in the California Mission 1955-56; Bishop's Counselor and Bishop; and as a Stake President's Counselor and President. In 2005-2007, he served as an Area Mental Health Advisor in the South America South Area and in the Europe East Areas, 2008-09.

Jim is married to Joan Rees Hurst, and they are the parents of four children and 13 grand-children.

Great-grandfather Philip Hurst was born in England, joined the LDS Church and emigrated to Utah. After settling in Salt Lake City, Philip moved again to the Colonia Dublan settlement in Mexico, where Jim's father was born in 1903. Jim adds, "Philip Hurst's legacy of sacrifice and dedication to the restored gospel, along with thousands of others in our collective ancestry, must be preserved and honored. It is an essential part of our current identity! That is our primary S.U.P. mission, and I am dedicated to making that happen!"

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A comprehensive edition of the papers of an American prophet.

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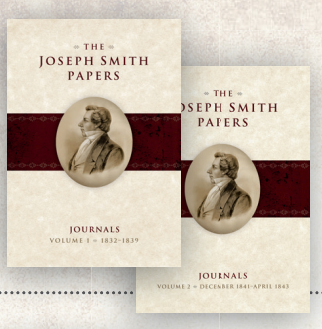

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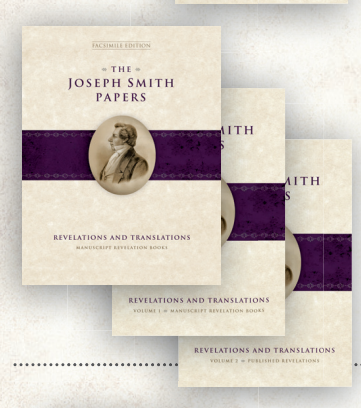

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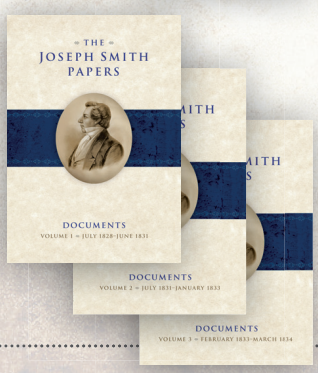

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The opportunity in these volumes to understand Smith and his earliest adherents on their own terms, in their own words, and in their own times is unprecedented and will be of great benefit . . . to scholars of Mormonism and historians of American religion."

—Kenneth Minkema,
Executive Editor of The Works of Jonathan Edwards, Yale University
Journal of American History, Sept. 2013

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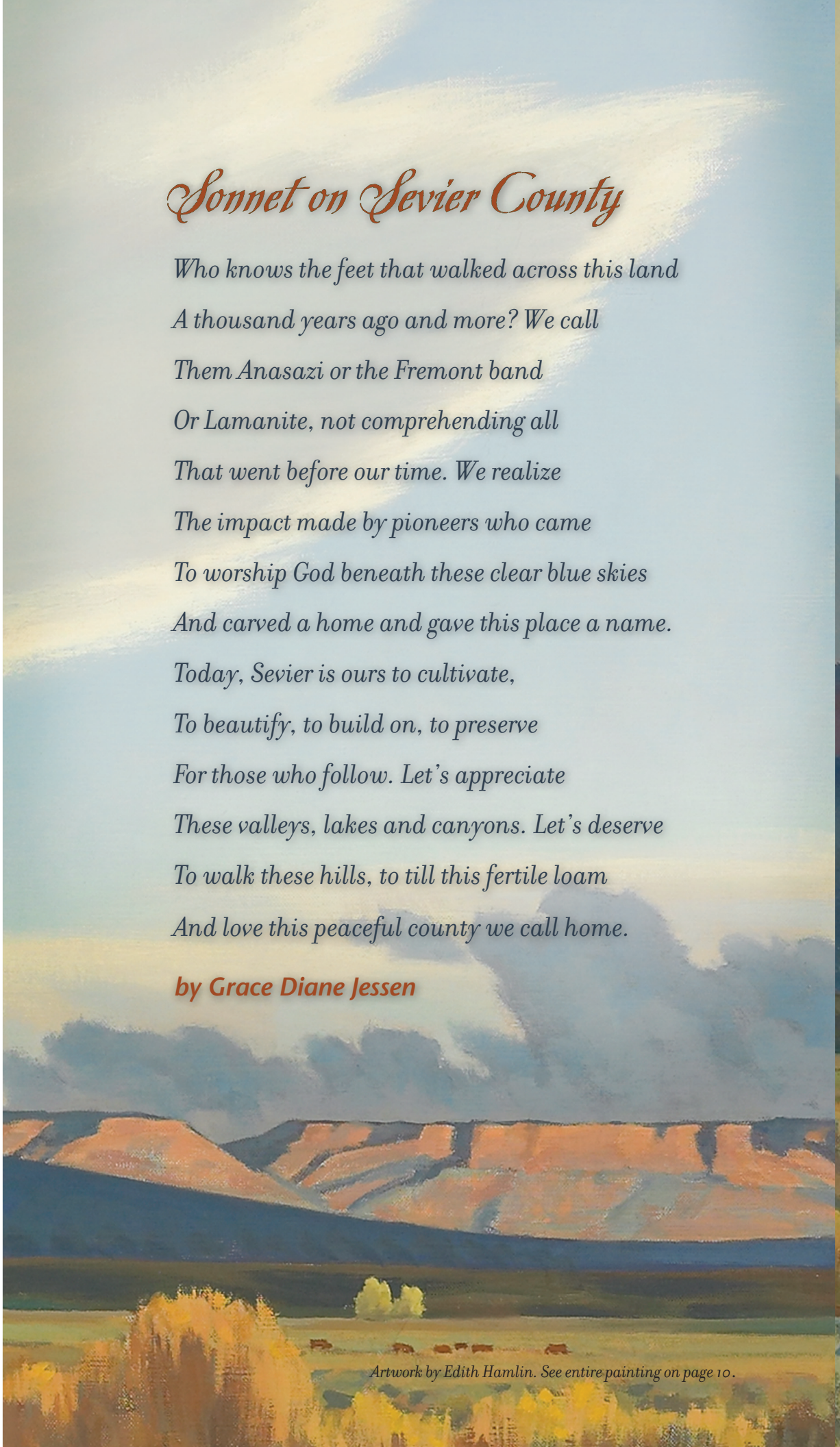
THE CHURCH HISTORIAN'S PRESS

Sonnet on Sevier County

Who knows the feet that walked across this land
A thousand years ago and more? We call
Them Anasazi or the Fremont band
Or Lamanite, not comprehending all
That went before our time. We realize
The impact made by pioneers who came
To worship God beneath these clear blue skies
And carved a home and gave this place a name.
Today, Sevier is ours to cultivate,
To beautify, to build on, to preserve
For those who follow. Let's appreciate
These valleys, lakes and canyons. Let's deserve
To walk these hills, to till this fertile loam
And love this peaceful county we call home.

by Grace Diane Jessen



Artwork by Edith Hamlin. *See entire painting on page 10.*